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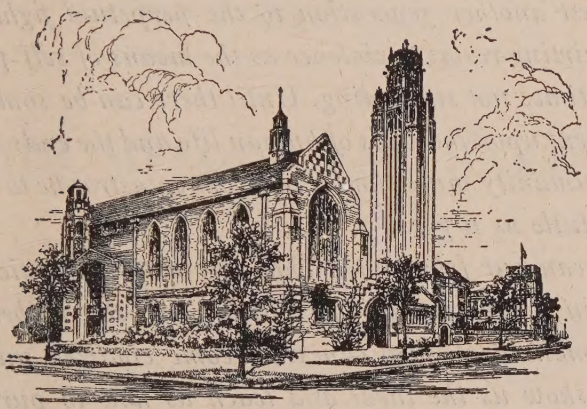
REGISTER



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ARMISTICE DAY

*

On Armistice Day the world will not be pleasant to look upon—millions dead, crippled, and homeless in every part of the earth. Until there is an international conscience, there can be no international state. We cannot expect an international conscience to spring up in the next three or four years. Mankind seems doomed for at least another generation to the perpetual fight for safety, always skirting resort to violence as the means of self-preservation, and sometimes not succeeding. Until there can be some semblance of agreement upon the aims of human life and the ends of organized society, humanity must fumble on from catastrophe to catastrophe, learning little as it goes.

Where can our fellow-men look except to institutions like this for light in a dark world? If civilization is the deliberate pursuit of a common ideal, how can we become civilized unless men of learning show us the ideal and teach us how to pursue it? The University of Chicago cannot shirk its responsibilities by leaving unexamined the program, the policies, the procedures, or the persons that seemed adequate to less critical times. It must free itself from any fetters that confine it and release the full force of its moral and intellectual power. Your future is in your hands. In your hands, too, is no small share of the hopes and aspirations of mankind.

ROBERT M. HUTCHINS

[*From an address by President Hutchins to the Faculty of the University of Chicago*]

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The Chicago Theological Seminary

REGISTER

An Extension Service Bulletin Edited for Our Alumni and the Congregational Christian Ministers of the Middle West

FRED EASTMAN, *Editor*

VOLUME XXXIV NOVEMBER 1944 NUMBER 4

RHYTHM, MELODY, AND HARMONY IN RELIGION

By ALBERT W. PALMER

[*The Baccalaureate Sermon for the Class of 1944 of The Chicago Theological Seminary.*]

TEXT: "Singing and making melody with your heart unto the Lord."—EPH. 5:19

AS EVERYONE knows, there are three elements in music: rhythm, melody, and harmony. The oldest and most primitive of these is rhythm. Savages in the jungle get a certain fierce joy out of the rhythmic beating of their drums. When the missionaries first came to Hawaii, they almost despaired of ever teaching the natives, who were by no means savages, to sing. They had rhythmic chants called *mele*'s, but no tunes. Of course, when the Hawaiians finally grasped the idea of a tune, they turned out to be one of the most musically gifted people in the world. Our jazz music today is probably a reversion to the music of primitive man, in which the rhythm, not the tune, is important, and our campus of late has echoed to the warlike cadence of the drums and the insistent beat of "one, two, three, four."

But sometime before the dim dawn of history man passed on beyond rhythm to the achievement of melody. When he got the idea of a tune no one knows. My personal theory is that he got it from the birds. I know a boy who, when he was quite small, used to get up early in the spring morning, lean out of his window and sing with the birds. Primitive man, I believe, had his lyric moments when he sang with the birds. And so arose the folk tunes, such lovely things in their more developed form as the "Londonderry Air" or the "Volga Boat Song." If the drum is the characteristic instrument of rhythm, then the flageolet or flute and, ultimately, the violin are the instruments of lyric melody.

Harmony, the third element in music, was a late arrival. It seems to have awaited the discovery and use of musical notation, which began in the eleventh century. Antiquity apparently knew little about harmony. This new development in music was born out of the Middle Ages and came to its full glory in the fourteenth and fifteenth centuries. There were no operas in ancient Egypt (despite *Aïda*), no oratorios in Greece, no symphonies in Rome. But when men discovered the chord by which, as Browning put it, one can combine three sounds and create not a fourth sound but a star, when men discovered the possibility of part-singing—sopranos, altos, basses, and tenors all singing different but related tunes yet all in harmony—then music achieved its full glory and importance, and the opera, the oratorio, and the symphony were made possible. No one instrument is adequate to express harmony. It takes an orchestra or at least an organ, which, after all, is really a kind of orchestra played by one man.

Now it should be noted that music is not always successful. The instrument may be poor or limited. The knowledge of musical laws may be inadequate; the performer may be incapable. Music may be perverted and, like perverted philosophy, become "procuress to the lords of hell"! You may have Venusberg music competing with the "Pilgrims' Chorus." Music may be used for bad ends, inflaming men to passion or to war. Nevertheless, on the whole, music is a great achievement of the human race.

So much for music. This is not a lecture on music. It is only the prelude for a sermon on religion, for there is a very interesting parallel between this bit of musical history and the development of religion.

RELIGION AND RHYTHM

Religion is, first of all, a celebration of the great rhythms of life. There is rhythm in nature. As was observed long ago in the Bible: "Seed-time and harvest, cold and heat, summer and winter, day and night shall not cease." There is also rhythm in human nature: birth, childhood, adolescence, vocational choice, marriage, parenthood, creative achievement, old age, death—all these have their place in the normal sequence of our existence.

Now religion is, in part, the celebration of these rhythms of life in nature and in humanity. Perhaps this is the earliest motive behind religious acts—the felt necessity for the creation and performance of rituals of propitiation, fear, awe, gratitude, or communion by which men might celebrate spring and summer, harvest and winter, life and death. Ceremonials suitable to christening, confirmation, marriage, ordination, coronation, and burial of the dead were needed. And so the basic business of the church is still expressed by Christmas, Lent, Good Friday, Easter, Pentecost, Memorial Day, Thanksgiving, Harvest Home, and New Year's.

As ministers you must not despise this rhythmic element in religion. It is very old, very primitive, very authoritative. It speaks to some men when all other voices fail. They may never come to church except on these occasions. Therefore, you must minister to people on this level. It is a real ministry to a deep and urgent need, and it may open the way to higher ministries.

THE LYRIC ELEMENT IN RELIGION

But religion is more than just a celebration of the rhythmic element in life. There is melody in it too. This is because there is a lyric element in all life. Love,

adventure, creativity, aspiration, and grief speak to the individual and call forth personal tunes much more delicate and wonderful than the heavy drumbeat of the rhythmic. This lyric element in life is celebrated by the love songs of all the ages, by the elegies and dirges, and by folk songs such as Browning represents David to have played before King Saul to woo him from his melancholy.

This lyric element in religion finds expression in architecture, in drama, and in psalms and hymns and prayers—in all the melody of worship, confession, and dedication. "Religion is what a man does with his solitariness," says Whitehead, and someone else has defined it as "the flight of the alone to the Alone." The flute note of aspiration, the violin solo of deep spiritual longing, sound forth the melody of religion.

As ministers you have great responsibility here. Your conduct of worship must set the strings of spiritual sensitivity and aspiration vibrating in men's hearts. You must teach lonely and distressed souls how to sing the Lord's song—even in a strange land and unsympathetic age. If the melody dies out of religion or runs low in church or home or Sunday school, you will be greatly concerned. Personal religion must ever continue to sing its song of mystical approach to God through the quest of all that is high and holy.

HARMONY IN RELIGION

But the third element in religion, as in music, is harmony—and, in both cases, it is a late development. Harmony in religion means two things: being in tune with the Infinite and being at peace with men. The first of these is represented by mystical experience at its highest. We not only seek God; we are found by him. "Suddenly God took me," Pippa cries out on the Italian hillside. The lyric cry of the soul for God is answered, and through nature, through Christ, through prayer, through meditation, it may even be through music, the human soul comes into a mystical sense of harmony with God—the rapture of the soul. Not many of us are mystics much of the time, but all of us are at some rare and precious moments of our lives.

Harmony with men is a much more prosaic and controllable matter. Just now it is the growing edge of human need and aspiration, for our generation faces once more the challenging and strategic opportunity for a forward surge of the human race, if only the peace which we hope shall follow this war can be a real peace, not just another armistice.

The great tragedies, both in life and in literature, are really demonstrations of the yearning of the human mind for harmony and of our sense not only of defeat but also of renewed responsibility to do better after each defeat. Shakespeare's tragedies, in particular, always hinge on some one failure or weakness of an otherwise good man. Brutus, Othello, King Lear, Macbeth, Hamlet—how near they come to victory and greatness. Tragedy reaches out toward harmony as a badly tuned instrument almost cries aloud for tuning. An outstanding musician set me thinking more deeply the other day when, talking over this very sermon theme, he said: "You may not realize it, but musicians know that the worst dissonance in the tuning process occurs not when the instrument is farthest out of tune but just before it comes into tune"!

How great is the tragedy of our age! How near we are to higher levels of human achievement with our conquest of disease, our radio, our aviation! If only we could replace war and the greed, imperialism, racial snobbery, and deceptive trust in violence out of which wars grow by a genuine sense of brotherhood! Is this the period of greatest dissonance in

human relations, when the achievement of harmony is almost in our grasp? Is humanity almost ready to come in tune?

OUR TASK: TO BRING THE WORLD INTO TUNE

This, after all, is the greatest task laid upon our ministry today: how through Christ and the church to help the world to come into tune. No man can sing a "Te Deum" alone. The "Hallelujah Chorus" is not meant to be sung as a solo. It takes a great chorus to sing the "Te Deum" and the "Hallelujah Chorus." It will take a great world-wide chorus of all races and nations, of all humanity, to sing the harmonies which this age longs to hear. Can Britain, Russia, China, and the United States learn the secret of a four-part song—each singing its own but not unrelated tune? Can they learn that no quartette can do what a great chorus can do in singing the world's great music and so realize the necessity of bringing in all mankind, all races, all nations, great and small, to sing the Hallelujah Chorus of Peace on Earth, Good Will toward Men? To awaken all humanity to the achievement of harmony—this today is the supreme and ultimate task of the church and of the preacher of the gospel of Jesus Christ.

GOD'S TOMORROW OUT OF MAN'S TODAY

By FREDERICK M. MEEK

[*Extracts from the Commencement Address to the Class of 1944 by the minister of Plymouth Congregational Church of Des Moines. Dr. Meek is also a member of the Seminary's Board of Directors.*]

I

THIS is Man's Today. He made it. His actions and beliefs called it into being. It represents what his finite capacities do with life, when he knows no guidance and no purpose greater than his own limitations furnish.

Man's Today is a medley of contradiction. He develops astonishing skills in handling inanimate nature. His techniques for questioning the universe bring answers which shame our faith and bewilder our imagination. But along with his achievement goes something else—man's tragic inability to deal adequately with himself and his own human kind. His skill in manipulating material grows, while his wisdom about life and his powers for farsighted living remain limited and inadequate. Equity, peace, security, appear to be within easy grasp, and then man's personal failure snatches the realization from him. . . . .

Your ministry will lie in the years following this demonstration of man's inability to order aright life and human affairs. And it is well said that in those years there "lies a worse evil or a greater good than humanity has ever known." . . . .

You and I, and all those in places of Christian leadership, have in our keeping the one thing mankind needs more than anything else: the Christian Gospel. There is a distinct aversion on the part of both clergy and laity to making any such inclusive affirmative claim for the Christian faith. And the inevitable corollary of that hesitant attitude is plain: no

one would ever imagine from watching those same clergy and laity live that the Christian relationship with God through Christ is exhilarating, exciting, revolutionary, empowering, re-creating! . . . .

When you acknowledged your call to the Christian ministry, the Lord God put into your hands the concerns of life and death—the matters which are for the rising and falling of empires and republics. And on your lips there is the word of God.

In the light of the enormous importance of what you and I as Christian ministers are called to do, I would make three comments.

II

The vitality of our own faith, the far-ranging quality of our own beliefs, and the reality of a vital Christian experience are basic if we are to labor for God's Tomorrow. . . . . The number of so-called Christians—laity and clerics—who do not really believe in the content or the power of the Gospel they profess is one of Protestantism's great tragedies.

There is a tendency among us Christians to whittle down the content of the faith to our own easily handled size. We like our magazines pocket-size, our pianos apartment-size, and we want a God who can be compressed into digest-size, well within the limits of our understanding and the techniques of our day. We make assertions about him and what he cannot do in his own world with a confidence and an assurance any first-class scientist would shrink from using in discussing the possibilities of a mosquito. We have tried to make of man's finiteness and incapacity to understand fully a limit to be set upon God and his concerns. Our Gospel has been man-limited rather than God-expanded.

If I may put it in another way: we discard any richness of belief and experience which overflows the little pint measure of our present experience in which we would carry the greatness of God and of Christ. Whatever of the abundance spills over, we disregard. Of course, it is always easier to do that than to enlarge the vessel. Ah! but we have infinitely less of the water of life to offer to mankind! If our little immediate capacity be the measure of the God of our faith, then our dismal prospect is a continuation of the tragic circumstances of Man's Today.

The thing you and I have to remember is this (and it is a very humbling thing): as the artist recognizes and apprehends things which the average person does not, so you and I, because of our faith and experience, should be seeing and hearing things in the world of faith and experience which the folk of our congregation and communities do not see as clearly, or which they may not be seeing at all. And part of our responsibility is to make these far-ranging insights clear and compelling for others. The demand, then, is for a maximum faith born in our experience of God and nourished in the courage of our Christian faith rather than a minimum faith born of a spiritual timidity.

Religious faith and motive have become for so many, even within the church, less and less compelling. "For God's sake," "For Christ's sake," have become simply the commonplace blasphemies of this generation. They are not moving words of compelling faith and experience. In both pulpit and pew there are those who are strangers to their own religion. And it is not to be wondered at that Man's Today sets the limited boundary for so much of our faith and experience.

III

You who are of this class will be ministering in what should be one of the great creative evangelizing epochs of Christian thought and action. There must come from leaders like you a message for this

generation, compelling and integrated, proclaimed with evangelistic fervor—a message that will be as adequate for our time as the messages of Augustine and of Gregory the Great were for theirs. This word, if it is to be effective, will not be in terms of minimums but in terms of maximums. And the action to which it summons men must be great enough to overcome timidity of faith and dulness of spiritual imagination.

Colonel Hough of the United States Air Forces in England evidently has great faith in the material powers of Man's Today. Recently, in a P-38, he power-dived from 30,000 to 18,000 feet, at the greatest speed man has ever traveled. He received the Distinguished Flying Cross. In his citation were these words: "His flights took him knowingly and deliberately into unexplored fields under unknown conditions—and furnished invaluable data."

I read that—and then envy filled my heart. It should be to our Christian shame that many of the fragmentary faiths of men so often produce deeds of great magnificence and consecration, for causes far less than the great good of God. If for science and destruction, men will so venture in their faith, and do it magnificently, what should we not do because of a great faith in man and life, undergirded by a great experience of the reality of God through Christ. Our faith and our practice must match the times and be worthy of Him who is our Faith, as they take us into unexplored fields; and often it will be under unknown conditions. But we, too, will furnish invaluable data.

I would be specific.

In spite of what may be current practice in one seminary of which I have heard recently, scores of American labor leaders do not know what a Protestant clergyman looks like. They think he is a eugenic cross between a broken-down president of a bankrupt chamber of commerce and a Holy Joe. Millions of America's laboring people shun the churches erected in the name of their most distinguished Fellow-worker. Too many men in the ministry have that dull middle-class bias which would rather be right with the conservatives who are wrong than do anything to upset the decorum of their moribund institutions.

I hope that some of you by design will have the spiritual insight to devote yourselves to a ministry among those who labor, where you will find yourself close to your Master. Above all, I pray that you will never be content to be minister of the First Church of the Whited Sepulchre, whose people identify Christianity with resisting any idea or practice contrary to secular middle-class ideology.

The relation of the farmer to the American economy will be one of the major problems of the decade after the peace, even as the relation of labor to the American economy was a major problem in the past decade. Protestantism has always had a close relationship with the rural church. Out of it has come the bulk of our leaders and constituency. I covet for some of you that you will give your ministry to vitalizing the church in rural America and to helping provide men of Christian character and conviction who will be leaders in the coming decisive agricultural thought and action.

Some of you, I hope, will explore the whole field of the relation of the Protestant churches to social welfare agencies, particularly in areas of co-operative work. Protestantism has been scandalously lax at this critical point. And consequently both social work and the church have failed to direct bewildered people with competence to the resources available for them.

There was a time when the fellowship of a single church included within it slave

and free, patrician and Ethiopian, Jew and Gentile. And now not long ago a responsible authority said: "The chief Jim Crow Institution in the north is the Protestant Church"—Jim Crow not only for black but for white too. Some of you will be called to go knowingly and deliberately into the unexplored field of a twentieth-century church truly deserving the name "Christian," in which black and white, southeastern European and Nisei and Mayflower stock, overalled fireman and Rotarian will know one thing only—that they are sons and daughters of God. How you will be hated for exploring that unknown area! Ah! but what invaluable data about God's Tomorrow you will bring back!

We of the Protestant churches have only played at the whole matter of bringing spiritual healing and direction to the disordered, chaotic lives of people—and that includes our whole population. The spiritual techniques and disciplines of personal Christian living are literally unknown and untaught by the Protestant churches. Our people receive no training in the techniques of actual Christian living, and they have to try feebly to extemporize spiritual resources and practices out of that neglect in their hours of deep need. The church has never actually faced its responsibility in this crucial area. And yet this is our primary business, because developed disciplined Christians are demanded if there are to be recognizably Christian deeds. I hope some of you will pioneer here and rescue the church from its deep shame.

The coming years will be filled with vindictive hates born of physical violence and spiritual assault. The inevitable complacent pride of the victor and the bewildered bitterness of the conquered will form misshapen attitudes and policies. The confusion attendant upon reordering the whole life of classes and nationals may easily lead to civil war and revolution. In such an era the need for spiritual healing and direction will be unparalleled. Beyond all else there will be the need for a ministry of reconciliation—reconciliation between warrior and civilian who will be separated by diverse spiritual experiences; reconciliation between enemies, between allies, between conquered and conqueror; reconciliation between the common peoples of the world, who will have suffered at each others' hands; reconciliation between Him who is God and Father and people whose experiences have caused them to grow spiritually dull and inert and even God-denying.

There you will stand! Some will ignore you, and some will implore you, for God's sake! Meanwhile the greatest reconciling healing force will be this Gospel of which you are ambassadors among a people still alien from God.

IV

But all our strategies will be feeble, failing efforts in a society where the rampant evil uses every advantage of organization and propaganda, *unless* we restore to the church some measure of its wholeness as the Body of Christ. We cannot expect God's blessing and power in what we do, even though it profess to be done in his name, when our institutional existence before men demonstrates that we ourselves have resisted the message we proclaim to mankind, so that the followers of Christ have not found unity of fellowship and work in him.

We excoriate politicians and governments for their failure to realize the cooperative world order between nations of different cultures, different languages, different races, different religions. But when we come to a cooperative unity between groups of the same religious inheritance, the same ethos, the same religious experience, the same devotion

to one Lord, we of the church stop. What we expect of governments and peoples we balk at for ourselves. It is useless for the church to talk of the world order or of any kind of order when our own example is lacking.

How can the church inveigh against unbridled national sovereignty in the world of government when in the world of religious activity it insists on a specious divine right of the unbridled sovereignty of the separate units into which we have forcibly divided the church—the Body of Christ!

In the end it comes down to whether or not we believe our own gospel. Too often ours is the case described by James Hilton: "We deluge it with votes of confidence and acts of indifference."

The Protestant churches in their fragmentary existence have taken on the protective coloring of the surrounding society. In part our divisions have had social and economic bases; they have crystallized into parochial institutions whose membership and interest have often been set by ward lines, by residential area divisions, by city limits, and by national loyalties. These secular divisions have been dominant in determining our interpretation of the Gospel, in setting patterns for our so-called Christian living. Until the church recovers some semblance of its destined (and original) unity, it will continue to be at the mercy of the pagan thought and action of our surrounding society.

I hope that in the early days of your ministry, you who have finished your training in the midst of this ecumenically minded school will determine that, through you, the church will begin to find the strength awaiting it, because its divisions are being healed. (Brethren, never forget that this conviction about the oneness of the fellowship of Christ has yet to win its way.)

V

Beyond the demands of unity for successful strategy there are those of a unity beyond our creation, arising in the fact of our basic common loyalty. Beyond all differences, we of the Christian church have a loyalty and a devotion binding us together—our loyalty to a Person—Jesus of Nazareth. We are the people of a Person. In the measure that we hold ourselves aloof or separate from others who have that same loyalty, we are false to Him and to the church.

The early Christians' most adequate description of the church was the "Body of Christ." As our bodies are the instruments of our personalities, so the people of the church are the individual cells of a great organic Body, which is the instrument of Christ's spirit, alive and active in our world. Any thinking about the church which does not see it as the instrument of Christ's personality and spirit, fails. The church, the Body, is to be used by him for his ends. Meanwhile our divided witness and practice are the greatest single handicap of the Christian Gospel.

May grace be given to us so that the desire of our Lord for the unity of the brethren may find its fulfilment in our time. Then it will be said of us: "We have dared, and God has justified our daring." When our spiritual daring and devotion give him that opportunity, God's Tomorrow will be on the way to supplanting Man's Today!

CHRISTIAN FAITH AND HUMAN HOPES

By DANIEL D. WILLIAMS

[*A sermon recently preached in Rockefeller Memorial Chapel of the University of Chicago by our Seminary's Associate Professor of Christian Theology.*]

WE ARE pilgrims in this life. We move toward an unknown future. Our destiny is God's secret. So we must walk partly by hope. The hope which lies at the heart of the Christian faith has always given men strength for the human journey.

Most of us who share the dreams for a better world of liberal Christianity would confess to a considerable perplexity just now in formulating a realistic Christian answer to the question, "What can we hope for?" Life has always made it a difficult question. There is tragedy and waste and war to reckon with. There is the moral weakness of man, and there is at the end the mystery of death. In the face of these things men have always had to "hope against hope." But we in our generation are especially troubled because we have seen events shatter the belief that we were in the final stages of building the Kingdom of God. We are no strangers now to the tragic sense of life. The whole earth has become the valley of the shadow of death. When the new theologies tell us that the talk of building the Kingdom was quite romantic, and quite mistaken, we are disposed to listen. If we are to have hope, we want it founded on solid rock, not vain illusions.

When in our necessity we turn back to the biblical message to see what kind of hope the Gospel reveals, we discover that the Bible always expresses its hope in a double sense: it looks forward to the future and it looks upward toward the eternal. Throughout the Old and the New Testaments this characteristic twofold expectancy appears. It is expressed in many different thought forms and symbols; there are important differences of emphasis, but the main thread is unbroken. One of the powerful expressions of this hope comes at the close of the second pastoral letter of Peter, written to the church in a time of widespread confusion about the course and end of human history. The writer sees history coming to its end in the establishment of the eternal Kingdom at the end of time: "We look for new heavens and a new earth in which dwelleth righteousness." Notice now the consequence of this hope for our earthly life: "Let us not be carried away by the error of the lawless and so lose our proper footing, but grow in the grace and knowledge of our Lord Jesus Christ, to him be the glory, now and to the day of eternity." How superbly simple this phrase, "growth in grace," yet how perfectly it unfolds the two dimensions of the religious hope. Grace is given, and we live within it. It carries the promise of eternal judgment and mercy entering into human life. But we are to grow in grace. There is a human response to the divine. Life is a course to be run. The seeds of goodnesss can bear fruit. So hope looks up and ahead.

Let us try to say what this twofold expectancy of our faith means in our own experience.

Begin with growth, for this is a familiar conception. The idea of a progress toward the good was the central article of faith for modern Christianity. Contributing to mankind's growth toward the good society was the essential purpose of the

religious life. Today when we hear that all this was utopian, we are tempted to agree. With a certain resignation we hear the suggestion that the life of man may be summed up in the table of contents of a theological work: Chapter I, "Hell"; Chapter II, "Hell—*Continued.*"

We know that individuals and cultures can grow in technical skill, in knowledge, in the variety and complexity of situations to which they respond. But can either individuals or societies rise to a moral and spiritual level which brings them close to the community of love which it is God's will to create? That is the issue which has been and will be debated for a long time. Without entering into all the questions involved, let us notice that the denial of all moral and spiritual progress leaves the religious life as a series of disconnected decisions, made at the meeting-point of eternity and the present moment. Past and future are of no consequence. There is nothing to be passed on to any future time which is of spiritual significance. Such disparagement of the cumulative results of man's working and God's working needs to be corrected through the recall of certain facts about human life.

For one thing, realization depends upon preparation in human affairs. No great good has come in this world without being prepared for over a long period of time. We have learned that in science, if nowhere else. Mr. Edison is experimenting, looking for a substance which will do the work he needs to have done. He makes seven hundred trials without success. His assistant remarks, "Too bad, Mr. Edison; all that work and no result."

"What do you mean no result," replies the inventor; "we know seven hundred things that won't work."

Look where you will in human culture and you find that high achievement depends upon the persistent labor of patient workers. A large part of human effort is justified primarily by what it succeeds in passing on to another generation and another time.

Remember also that the doctrine that we cannot improve our human society always plays into the hands of those who are opposed to social change because they enjoy a privileged position in society as it is. Tyrants have always cultivated in their subjects the illusion that humanity could not be better off under any other rule. That is why the widespread mood of discouragement with human efforts offers a dangerous advantage to cynical realists. A recent sermon satirizes the liberal efforts for social progress by saying our modern prayer has been, "For thine is the education, and the legislation, and the evolution forever and ever, Amen." As a bit of caustic and cleansing wit, that can be acknowledged. But the Magna Charta, the Bill of Rights in the Constitution, and the prevention of child labor, these are matters of legislation; and the public-school system offering social experience at the level of democratic principles is education; and these things are not to be despised, imperfect though they are. Reinhold Niebuhr has made us all stop and listen with new self-understanding to his laying bare of our deep-rooted sinfulness. It is to be hoped that those who take his message as encouragement to avoid the labor of political action will hang up on the wall to be read again and again a sentence from his last book: "The saints are tempted to continue to sin that grace may abound, while the sinners toil and sweat to make human relations a little more tolerable and slightly more just."

The belief that we have a Christian duty to improve this world is not a peculiar aberration of the modern mind. Rather it is a necessary consequence of belief in the God of the Bible. This God is Creator, and he manifests supreme

patience with his creation. Even in the biblical story he does not create the world at a stroke. We know something more now about the time God takes for world-making. Two billion years to make an earth, a billion years from life to mind and spirit. There is respect for time in the heart of the Eternal.

The note of patient preparation runs through the life of Jesus. It is there in the thirty years of growth and waiting in preparation for his ministry. It is in the days of gathering together a small group of followers, in the teaching, the going about doing good. And at the end what are we to see in the Cross but a willingness to endure to the end that the way may be prepared for salvation. Is there not the supreme act of hope in that? "And I, if I be lifted up, will draw all men unto me."

The Bible does not make the limitations of human life an excuse for not doing what we can. Rather it summons men to join their work with God's and strive to the breaking-point.

But there is a breaking-point. Sin is real, and death is real. If we think we are building the Kingdom of God, we discover that what we have built is something far less than that. We cannot wholly overcome by our efforts the insecurities and the moral corruptions of human life. We have to learn "earth's inappropriateness to perfection" in politics, economics, social relations. We have to confess our own spiritual weakness, our tendency to turn even our moral good into self-righteous and intolerant separation from others. And, over all, change and decay and death cast their darkening shadows.

The Bible meets these defeats within history by looking above history. In the end it calls us to commit our lives to something more abiding than the temporal flow, someone more merciful than earthly judges, if we are to be reconciled to life and released to do the work that can be done.

It is hard for us to comprehend even faintly God's eternal mercy toward us. But what is hard to understand, we can yet clearly sense when we find one who has laid hold of it. Let me put the meaning of trust in an eternal God in a homely illustration. Bishop Quayle, who was one of the giants of American Methodism, had a way of saying profound things simply. He illustrated the meaning of faith by saying that when at night he found he could not sleep for the anxieties and fears which torment all human flesh, there would come to him a sense of peace, and it was as if he heard the voice of God saying, "Quayle, you go to bed and I'll sit up the rest of the night." The trust of religion is placed in One upon whom we can depend to work exceedingly abundantly, beyond all that we can ask or even think. He watches over the rise and fall of nations. He sets limits to our human folly. He is the healing and restoring power which gathers up the fragmentary efforts of man and gives them their final fulfilment in His own eternal purposes.

Such faith in God is not an escape into complacency; it is rather the defense against despair when our human efforts have failed. It is this which enables a man to walk uprightly again after he has lost all self-respect. It is this which gives man strength to stand whatever may happen in life and never yield his belief in the ultimate worth of the struggle. It is the invincible faith of Luther:

> Let goods and kindred go,
> This mortal life also,
> The body they may kill,
> God's truth abideth still,
> His Kingdom is forever.

The ability to see hope both in history and beyond it is a practical necessity for those of us who would undertake to meet

the problems of the days ahead. The biblical hope can save us from the two greatest spiritual dangers which threaten our efforts to rebuild the world. One is a sentimental optimism which will assume that all the high ideals of social justice and international equity can be directly demanded of nations and that humanity's problems can be solved through creation by plan of a world-wide community of peace and justice. Such optimism can lead only to futile gestures and, finally, to more cruel disillusionment. The other danger is a defeatist pessimism. Impressed by the clash of armies and navies, overwhelmed by the degree of selfish interests which all nations and clashes display, some will be ready to say, "Let the clash of power determine the course of history, and let us who have power get what we can; the law of might is the law of life."

The constructive work of our time in politics, economics, international relations, and in the church itself must be done by those who know something of the limitations of all human effort but who are yet willing to work for the good which is achievable. That work, with all its pain and cost, can be done by those who have large ideals, whose capacity for moral risk and adventure is nourished by profound religious belief in the divine image in humanity, but who will not be discouraged at the inevitable failures and disappointments, because they are sustained by a serene trust in God's eternal victory over the world. It will demand men who know that the Kingdom of God belongs to God alone; but who will labor unceasingly for the good society because they see all humanity as the potential citizenship of the Kingdom.

Take this double hope of the Bible into the realm of our personal Christian lives. The admonition to "grow in grace" was addressed primarily to individuals.

It is clearer to most of us now than it was even a few years ago how deeply our lives depend upon the forgiving grace of God. If we have ever forgotten the devious and rebellious ways of the human heart, we are rediscovering them today. It is not that most people are bad in the moral sense but that all of us are self-centered, that we are tempted to be complacent in the goodness we do have, always in danger of identifying our ideals and programs with the will of God. Grace in human experience means the humbling and cleansing realization that a holy and merciful God offers forgiveness to us as persons.

But growth in grace looks beyond forgiveness. True, there is danger in making this text into another moralistic appeal to "strive to be better." That kind of demand, whatever its value, falls far below the power of the Gospel. But the writer is not merely appealing to the moral will. He is pointing to a potent reality in the midst of our life, in yielding to which we can be transformed. He is saying that we receive abundantly from God and that there is a glad and spontaneous response to be made to God's graciousness. The life of the spirit is responding as well as receiving.

Here, for example, is a nineteen-year-old student in Cambridge University in 1891. His name is Edward Wilson. He has a deeply religious bent, but he has all the marks of awkward youth about his personality. He has a somewhat bitter tongue, and some of his classmates call him "Bill the Cynic." He knows these failings, and writes to one whom he had offended: "Write and tell me I am forgiven. I know I am hard, proud, conceited, scornful, bitter and hard and insulting very often, and always selfish; but I don't like you to treat me as though I wasn't trying to do a bit better." That is a very ordinary youthful confession.

At this time you have to look for the roots of character, not its fruits. Twenty years later this same Edward Wilson is giving his life in heroic service to science and humanity as a member of Captain Scott's doomed expedition to the South Pole. Now as the party's doctor he is known as "Bill the Peacemaker," and his moral stature stands out amidst the whole expedition. Of him, his captain wrote in the last hour as they lay down to die, defeated in body but not in spirit:

> If this letter reaches you, Bill and I will have gone out together. We are very near it now; and I should like you to know how splendid he was at the end, everlastingly cheerful and ready to sacrifice himself for others. His eyes have a comfortable blue look of hope, and his mind is peaceful with the satisfaction of his faith in regarding himself as part of the great scheme of the Almighty.

From adolescent cynicism and bitterness to spiritual maturity in twenty years—such growth in grace is possible. That hope can have sustaining power for every man in the loneliness of his own soul's pilgrimage to God.

The Bible cuts through our superficial optimism; but only to give us a more profound and more lasting hope. It sees mankind as belonging to two cities—one earthly, one heavenly. Therefore, it is always able to summon men to work mightily in this world. "To serve the present age, my calling to fulfil," says one of the great hymns. But when our work is done, and the imperfection of our human efforts becomes clear, and the mystery of death overtakes us, we stand in need of another Word, one of abiding mercy and power: "In the cross of Christ I glory, towering o'er the wrecks of time."

EACH NEIGHBOR

By HAROLD M. FINLEY

[*The address by the orator of the graduating class at the Commencement exercises last June. Mr. Finley is now pastor of the First Congregational Church of Angola, Indiana.*]

LAST year when I first visited the State Training School for Boys at St. Charles, I spent a few minutes on the lawn in front of the Administration Building. Several boys in striped blue shirts approached pushing lawn-mowers. I spoke to the boy nearest me and received in response only a dumb stare. I was surprised—and chagrined. I had supposed that all the boys in the Training School were starved for attention and would respond volubly to the slightest interest shown them. Several weeks later the mystery was solved: I learned that boys on the lawn-mower detail were subject to punishment if they spoke to anyone except School employees. That boy would have preferred speaking even to a seminary student from Chicago than to have continued mowing grass, but the detail officer would not have approved.

How much we often act like that boy at St. Charles! We would *like* to begin more friendships, but something restrains us. That "something" is, of course, seldom an official; it is, rather, inhibition caused by distrust or fear or by feelings of guilt or inferiority. Yet the richest, most healing, experience within the range of all of us is really to know another person. Emerson once wrote: "Why should people talk

so much of the broadening effect of travel? You make an immense conquest of humanity by studying one man thoroughly." Yet how often we keep ourselves spiritually aloof from even those who are physically nearest us! We seem to fear some grotesque punishment if we yield ourselves to intimate friendship.

By intimate friendship, I mean not merely the spending of a great deal of time together, not merely attending social functions together; I mean a relationship that is so mutual, so confident, so creative, that two or more people can *share* their most sincere perplexities, guilts, fears, and hopes—a relationship in which there never need be any posing, any mask, any concealing of one's most personal self.

For many years I felt that loneliness amid crowds was a curse peculiar to large cities. I would watch throngs of people pressing into a streetcar, no one of them knowing another. And I would watch churchgoers stalk rapidly down the front steps after Sunday-morning service and speak to no one. I assumed that only in the village or on the farm could one live his real self most fully and in the company of kindred souls. Then one day I read *Spoon River Anthology* and *Winesburg, Ohio*, and with Edgar Lee Masters and Sherwood Anderson I explored behind the closed doors of several score of small-town lives. These books had the fascination of good poetry and good fiction, but one could not escape their simple reality. "Are they really true to life?" was the inevitable question. Then came some friendships with small-town people who had come to the city, then two years as minister in a rural parish, and with these experiences dawned the conviction that the unshared, unresolved conflicts in the lonely souls of rural and small-town people are of the proportions of global war!

These battlegrounds of the individual soul must be the concern of us who are going out of C.T.S. into the parish ministry. As ministers in the name of Christ, our mission is to those in need of a physician, not to those who are whole. Our obligation is to build in ourselves sufficient wholeness that we can recognize in each neighbor a friend and that we may become a comfort and guide to those whom we come to know intimately.

Our greatest aid will always be the Christian conviction that there is something good in every man, and the example of Jesus who pierced the outer defenses to the inner citadel of each individual. He saw human beings not only as members of a group, not only as Jews and Gentiles, but as personalities wanting to love, to hope, and to pray. As Dr. Burkhart expresses it, "out of the pressure of mass thought and mass action, Jesus called men one by one to a regal independence of life." This is what he was doing when he chatted with the Samaritan woman at the well, with Nicodemus at night, and with the rich young ruler. Those exteriors were not too promising, but Jesus saw beneath the surface and began working with the inner man.

The seventeenth-century French moralist, La Rochefoucauld, wrote, "It is more easy to know man in general than to know a man in particular." Here at Seminary, we have, quite properly, been interested in people *as groups*. Some of us have been particularly disturbed by the disparity of pay between defense workers and servicemen. Others have felt that the most oppressed group in this country today is the mass of share-croppers in the South. Others have been more concerned about the starving populations of so many sections of Europe. But, as we kindle our sympathies and stimulate social action to help these and other groups attain their human rights, let us not forget that groups are made up of individuals and that

causes will triumph only as they are championed by leaders of real consecration.

We are conscious of our need for development as leaders, and of the efforts our faculty has expended upon us as well as other classes of seminary students. We readily see in each other the benefits of intimate association with individual faculty members. I believe it is no exaggeration to say that those of our class who have grown the most in the last three years are the ones who have made the deepest friendships in their seminary careers. And the professors from whom the student has learned most are those who did not consider us a homogenous group but saw us as individuals eager to grow through fellowship with mature personalities. In this regard, I am thinking especially of the late Dr. Benjamin Robinson, whose warmth of heart went out to the individual student. In making our resolves for the kind of work we shall do for the remainder of our lives, we shall do well to think of Dr. Robinson, and of those members of the faculty still with us, and then resolve that each neighbor of each one of us shall always be able to say: "I have a friend."

A YEAR AS A NAVY CHAPLAIN

By LIEUTENANT PAUL W. BLOOMQUIST

[*In our March issue Gary Bousman, C.T.S. 1936, told the story of his three years as Chaplain in the United States Army. In our November, 1943, issue Howard Schomer, C.T.S. 1941, related his experience during two years in Civilian Public Service Camps. And now Lieutenant Bloomquist, C.T.S. 1936, gives us the following description of his first year as Chaplain in the United States Naval Reserve.*]

NEARLY a year of careful and prayerful thought preceded my decision to leave a lovely suburban church and enter the Navy. That year, with its questions, is not without importance, but it is not of primary interest here. With the ceremony of being sworn in and a buying spree of uniforms over, I made my way to Norfolk, Virginia, where the Indoctrination School for Navy Chaplains was then located. It was a Sunday afternoon when I arrived and was given the end bunk in a huge barracks that quartered some one hundred and twenty chaplains. Those were unforgettable weeks. From the north, south, east, and west we came, young men just out of seminary, older men just under the age limit, Jewish, Catholic, and Protestant. For many men it was their first hand-to-hand meeting with a Jew or a Jesuit, a Southern Baptist, or a Unitarian. Here were "names" in American pulpit leadership—the President's rector, a pair of the nation's leading rabbis, and scores of unsung Protestant pastors and Catholic priests, order and secular. Many learned that Catholicism had its divisions no less than Protestantism. Life in Barracks F was a strange experience. When the priests locked horns with the Protestants over such topics as birth control or parochial education, we had "bull sessions" par excellence. My later associations with a Jesuit roommate were of untold interest and value.

The days were full of lectures on Naval procedure, custom, and tradition, the in-

tent of the entire course being, naturally, to give us as much of the background of the Navy as is possible in such a curriculum. The lectures on preaching and counseling were obviously geared to Navy problems and given by Navy chaplains of many years' experience. It should perhaps be underscored here that never were we told *what* to preach. Nor has there been any order or hint on that score since we left the school.

Morning prayer in the magnificent Sir Christopher Wren Chapel were moments to cherish forever. Well do I remember the morning when a Jewish chaplain conducted morning prayers, reading from the Psalms with such dignity and beauty that I wished he would go on and on. Later I was to share an office with this chaplain, a relationship I shall always prize. Easter that year was strange, sitting in a pew, itching to be preaching or conducting the service. There was corporate communion that morning for the class of chaplains graduating that night. It was plain to everyone that never would that group of men meet again. On the Captain's desk were their orders which would send them into the uttermost parts of the world. There was a sense of urgency that marked that Easter in a peculiar way. Many times since I have thought of that school—the only institution that has ever brought Catholic, Protestant, and Jew together for a common cause, born not of reason and good will but of the curse of war.

Came our own day of departure, and my assignment carried me to a new "boot camp" ideally located in the charming Finger Lakes area of New York. These were to be my silent months as preaching goes, for I preached only three times in six months there, one of the services being the Friday-evening Jewish service. What, then, does a chaplain do if he does not preach? Innumerable things. Our training station, second largest in the country, had a staff of from twenty-six to thirty chaplains. Most of us were getting our first actual experience working under older, seasoned men. Most chaplains were assigned to a regiment, interviewing every recruit and counseling many on specific problems of adjustment, the most pressing problem of a "boot camp." These regimental chaplains conducted their own services on Sundays, with congregations ranging from fifteen hundred to eighteen hundred men. Our Sunday service schedule of thirty services looked much like a railroad timetable.

But for my duties. Monday mornings we Protestant men met to plan the week's schedule of Bible classes, midweek prayer service, musical vespers, and the popular Sunday-night services to which came leaders like Bishop Oxnam, Harold Lynn Hough, and others. Monday afternoon we started the layouts for the Protestant church sheet which I edited. This work carried over into the week, as our circulation of several thousand took many hours of production. There also was the preparation of the scripts for the Sunday broadcast, in which we rotated the services of the three faiths. Here I came to learn at first hand the meaning of the Mass as I worked out the details of the broadcast with the various Catholic chaplains. Likewise, I came to know and appreciate the liturgy of the Jewish service. It was the oversight of these broadcasts which kept me from a regular preaching assignment.

Another assignment was the selection of choirs for the various regiments. Each week we combed the incoming recruits for those having choral experience and wound up with 110 men who as company choirs provided the music of both Catholic and Protestant services. These men lived together in a barracks and did their full military duties plus rehearsals for

services. This process of selection was a weekly procedure, and, I might add, we picked choirs, soloists, and organists that would delight even the severest critics.

To "stand Captain's mast" was another assignment. This took two days a week when, with a Catholic chaplain, we observed all disciplinary cases coming before the Commandant, either for sentence or for further trial. Here we saw scores of both interesting and pathetic cases every week. Cases involving domestic or moral issues were always handed to us for investigation. With this assignment went the duty of visiting the "brig." Here I spent almost every afternoon, it being our policy to talk to every man before his release, no matter what the cause of his confinement. As in civilian courts, we saw the end results of broken homes, handicapped childhood, and, in some cases, community wreckage. I doubt that there is any exaggeration in saying that in this assignment I had the opportunity to acquaint myself with a wider variety of problems than I could possibly meet in a normal pastorate of twenty-five years.

When not occupied with these duties, I was responsible for the permanent personnel of the station and thus shared in the conduct of services held for them in Royce Chapel, one of the most unique chapels of the country. Few churches hold a more significant service than is held here. The music of choirs and organists is of the very highest caliber. The procession of the choir of a hundred men, the color-bearers, crucifers, acolytes, and the chaplains in gowns and hoods made those Sunday services truly memorable hours. The chapel itself, with its magnificent dossals, altars, and appointments, gave the lie to any notion that religion in the Navy is a hit-or-miss affair. Dr. Frederick L. Fagley, after a recent visit to this base, stated that "the religious program here is superior to most programs held on college campuses before the war."

We unquestionably made religious history at Sampson in October, 1943, on World Communion Sunday when we had 7,600 men in attendance in a service. Held in a huge drill hall which had been transformed into a church by rigging a high altar and hanging temporary dossals, this service brought together over twenty denominations in the chaplains and civilian guest clergymen who served the Sacrament. I was free to see this service in its movement, and it was really a miracle in precision planning to conduct a service on such a scale and yet not sacrifice one iota of the dignity and meaning for which it was designed. A choir of 350 men and Waves sang. A full service of worship with sermon, the ritual, and the serving of over seven thousand men took scarcely more than an hour. That service was proof that the only way to worship together is to worship together. Here an Episcopalian served with a Salvation Army colonel as his partner. Further down the eight-hundred-foot-long chancel a Unitarian shared with a Southern Baptist, and beyond was a Lutheran with a Disciple. In that memorable service the chalice was the symbol of a single faith—the hands which held it only servants of the cup.

The only certainty in the Navy is that you never know what tomorrow holds. I was rehearsing on a Friday afternoon the broadcast for a Catholic mass when my Jewish colleague brought me a letter which, from a mark on the envelope, meant "orders." It was a note to the effect that official orders were on the way and that I was to get my personal affairs in shape. Within a week the orders came, giving me twenty-four hours to get going. After a hurried trip home, I landed in Miami, and a few days later I entered a cargo plane at midnight for my first air

trip, one that was to be several thousand miles in length. Within two days I set foot on one of our South American fleet bases.

Now I am making up for those earlier "silent months." I have three services on a Sunday and often a fourth. I am a modern circuit rider with a jeep for a horse as I cover the four points of my circuit. During wartime there is no Sunday off in the Navy. Our services must fit into the day as best they can. Many of my men work in shops, and consequently, when Church Call is sounded, they knock off work to come to church in their dungarees. Other men are aboard small ships putting in here for voyage repairs. They may make a shore base once a month or less, and they are usually happy to get to church when they are in. Nor is it unusual to have a man come and ask for Holy Communion, as he knows it may be weeks before he would be in a port where he could avail himself of the service.

Problems of men vary according to location and naturally intensify, or become more articulate, as men come closer to combat duty. Matters relating to the home and family loom large. Many men are looking to the postwar days almost in terms of an obsession. Their dreams often need a dose of cold hard reality to bring them to their senses. Others are casual to a point of disgust. Many are getting great good out of these strange days; others will not be helped in the least.

After a year of these varied experiences, I have no sense of regret at all for coming in. I do at times long for the life of a home and a parish. I am aware, as is every chaplain, that we are going to have to make some serious adjustments when we return. Here we have had every resource needed to carry out our programs. In most cases, like the Centurion of old, we have only needed to say "come" and "go," and we got things done. We have not needed to worry the brethren concerning the collection, which also means that many of these men may have forgotten that the church at home depends on their giving! We have had no boards of deacons or trustees to keep us in fighting trim. And no women's teas or book reviews to keep us in touch with the finer things of life. Here we have had none of the extra-curricular affairs that apparently make the modern church. Our preaching is perforce brief, direct, and in "man's English." Our interviews are born of necessity and not to make a calling record. There is a marked sense of urgency in so much that we do here, a thing I think we shall miss at home.

To me there are several factors looming ever larger. The church must make plans now to take these returning men and give them places of leadership in the church. We must capitalize on their travels and gear our entire missionary program in terms of their experience and understanding of the peoples they have come to know around the world. We must overhaul our educational program so that the children of these men will have some idea about the Bible and its worth—aside from its being a purely emergency ration. We must do some plain talking about faith and prayer—that God works in other than purely crisis situations. This war has not produced a religious revival. I believe, however, that we have gotten a few entering wedges into the mind of a generation—wedges which must be driven deeper and to a larger and finer end.

ALUMNI NOTES

Compiled by EULALIA *and* DAN WILLIAMS

The July, 1944, issue of *Advance* contained articles by three C.T.S. graduates: "The Fleet's In—College," by *Chester Fisk, 1930;* "Our Hope Is in Youth," by *William A. Keith, 1929;* and "Why Should Protestants Go to Church?" by *Richard Hulbert, 1934.*

Marjorie Hovey Stroud, former secretary to Dr. Palmer and Registrar of the Seminary, is the mother of a son, Jay Stanley, born last June. Marjorie's husband, Stanley, is in the Judge Advocate's division of the Army and is stationed in Washington.

1944. Roy Adams has become minister at Ortonville and Graceville, Minnesota.

1944. Howard and Jean Boardman have begun their work in the larger parish of Penobscott, Maine, just outside of Portland. There are two ministers in the parish of six churches.

1944. Franklin Elliott was awarded the fellowship for work in radio granted jointly by N.B.C., the Seminary, and the Congregational Christian Churches. His first work will be in Fremont, Nebraska, for radio station KORN.

1944. Mary Smucker became the bride of *Dayton Hulbert*, a Seminary student, on September 9.

1944. Richard Wichlei has accepted a call to the Congregational Church of Hillsboro, Wisconsin. He and *Marjorie Dausses* were married June 10 in Hilton Chapel. Mrs. Wichlei was a faithful and popular member of the Seminary staff for ten years.

1943. Abraham Akaka and Mary Lou Jeffery were married in Hawaii during the summer. Abe has a larger parish in Waimea on the island of Kauai.

1943. Mitsuo Aoki has returned to Hawaii to take up his work as minister of a church.

1941–43. Chaplain and Mrs. *Neil Danberg* announce the arrival of Neil Danberg II on August 1.

1941–43. Serge and Doris Hummon have a son, Norman Paul, born June 1. Address: Hudson, Michigan.

1943. Everett C. Parker has become Director of Radio for the Congregational Christian Churches of America. His headquarters are in New York City.

1942. Frank Dorey has gone to Hawaii to serve as pastor for one year of the Church of the Crossroads. His wife, Eunice, former secretary to Dr. Palmer, has recently joined him.

1942. George and Virginia Halstead's daughter was a year old August 12. George is minister of the Waverly Heights Congregational Church, Portland, Oregon.

1942. Harold Heckman, of Edgemont, South Dakota, has accepted a life-appointment to India under the American Board.

1942. Herb and Moray Loring are in Garden City, Kansas, where Herb is a chaplain in the Pilot School.

1942. Elmo Paff's son, Toby Andrew, was born on April 19 at Monroeville, Ohio.

1941. David W. Barry went to New York in June as research assistant, Unit of City and Industrial Work, of the Presbyterian Church of the U.S.A.

1941. Al Ronander has entered the Army chaplaincy and is at Cambridge, Massachusetts.

1939–41. Mr. and Mrs. James Morrill announce the arrival of Rowena Alison on September 14.

1938–41. Howard and Elsie Schomer announce the birth of a daughter on May 26. Address: 536 Main Street, Royersford, Pennsylvania.

1941. The *Edwin Stills*' daughter, Marguerite Elizabeth, was born on July 19. Ed is now minister at Stanton, Nebraska.

1940. Fred Neal received his Ph.D. degree in church history at the Spring Convocation of the University of Chicago, where he is now Instructor in Church History.

1939. Chaplain *Gary Bousman*, stationed at Camp Wheeler, Georgia, wrote on April 15 that he is the father of a baby boy.

1939. Harry B. Gordon has undertaken the development of a radio Sunday school in Sheridan County, Wyoming. N.B.C. is cooperating with the Congregational Churches of the county in producing the broadcast at

nine o'clock each Sunday morning. The school features pupil participation, monthly social gatherings, and school papers, and there is no solicitation of funds. Mr. Gordon's address is: Box 288, Sheridan, Wyoming.

1938. Grace Hadley was sent by the U.S.O. to a Federal Housing Project in Jacksonville, Arkansas last February. Address: 99 Jaxon Road, Jacksonville, Arkansas.

1938. Ralph and Betty Hyslop have a new daughter, Helen Curry, born July 22.

1937. Chaplain Homer Milford, with the Army in France, attained the rank of Lieutenant Colonel on September 1.

1934–37. John Atwood is a Methodist minister in Northridge, California. He reports that he has a two-year-old son.

1935–37. Chaplain *C. Earl Page* left in June for San Pedro, California, to report for sea duty.

1933, 34, 37. Arturo Macias is now export manager for the Lakeside Laboratories and has a large export busines in Latin America. A son, Edward, was born in Milwaukee, February 21, 1944.

1936. Paul Bloomquist, Navy chaplain, is on duty in South America.

1936. W. Edgar Gregory, Army chaplain, has written a remarkably penetrating analysis of certain phases of the soldier's psychology entitled, "The Idealization of the Absent." An abstract was printed in the *American Journal of Sociology*, July, 1944. Address: 110 Buena Vista Ave., Corte Madera, California.

1933. Orden C. Smucker has been teaching in the fields of sociology and education in Bluffton College and Bowling Green State University and is now an instructor in social science at Ohio State University. Though he is not professionally in the field of religion, he writes that the Seminary experience has given him "the tools for interpreting the social scene against the background of Christian Ethics. Too many social scientists want to limit themselves to analysis. Another group of us believes that values must be brought into the picture if the better social order is to be made a reality."

1933. Clyde Wilcox delivered the Founders' Day address at Olivet College on "Through Their Vision" and then had conferred upon him the honorary degree of Doctor of Divinity. He holds Bachelor's and Master's degrees from Olivet. Address: 301 Thornapple Street, St. Claire, Michigan.

1933–34. The Very Reverend *Leland W. F. Stark* is Dean of Calvary Episcopal Cathedral, Sioux Falls, South Dakota. Substantial progress has been made by the church during his four years of service. Address: 512 South Main, Sioux Falls, South Dakota.

1932. The *Joseph Clevelands*, of Greeley, Colorado, have announced the adoption of a son, William Bradford.

1932. Vernon Rice, Army chaplain, is in Corsica. A letter from him dated September 5 tells that he saw the last of the Tunisian campaign, went through the Sicilian campaign, has been hospitalized for five weeks, and is now assigned as hospital chaplain in Corsica. He reports having see *Bob Rasche, 1931*, several times in North Africa.

1932. Walter H. Upton reports the birth of a son, Robert Wesley, on March 19.

1930. Harold and Grace Matthews have left Grinnell, Iowa, and are now at home in Beacon Hill, Boston. Address: 14 Beacon Street, Boston 8. Harold received the honorary degree of D.D. from Grinnell College, his alma mater, on January 20, 1944.

1930. Mrs. Alzina Munger Bast was ordained to the Christian ministry on May 21, 1944, in the First Congregational Church of Atlantic, Iowa. Mrs. Bast's husband is the minister of the church. *Vernon Benson, 1941*, participated in the service.

1930. Lawrence E. Tenhopen received forty members into the First Congregational Church of South Haven, Michigan, on Easter Day.

1898. William Frederick Essig visited the Seminary May 12. He is pastor of St. Peter's Congregational Church, Beaver Creek, Oregon, which has the interesting nickname of "The Ten O'Clock Church" because pioneers put a dummy clock in the tower and set the hands at ten o'clock. A new church was built in 1941, and a fund is now being raised to put a working clock in the tower of the new church.

TRANSFERS

Bennett, Gordon (1938), from Missoula, Montana, to Minneapolis, Minnesota.

Bentley, Robert (*1933*), from Clinton, Iowa, to St. Joseph, Missouri.

Dick, Thomas Chalmers (*1943*), from St. Paul, Minnesota, to Colorado Springs.

Drew, Bernard (*1936–37*), from Lawrence, Massachusetts, to Grace Church, Framingham, Massachusetts.

Eastman, Frances (*1941*), from Minneapolis, Minnesota, to Hawaii, where she is Director of Religious Education for the Hawaiian Board of Missions.

Ewell, Esther (*1933*), from Director of Christian Education for the Michigan Conference, where she has served since 1930, to become Director of Religious Education for Plymouth Church, Des Moines, Iowa.

Gedcke, Lawrence (*1930*), from Ottawa, Illinois, to Elmhurst, Illinois.

Gray, Arthur (*1934*), from Plymouth Church, Washington, D.C., where he has been pastor for ten years, to the Church of the Good Shepherd, Chicago, Illinois.

Grobel, W. Kendrick (*1932*), from Stafford Springs, Connecticut, to Randolph, Vermont.

Halvorson, Marvin (*1942*), from study at Union Seminary to First Congregational Church, Wilton, Connecticut.

Hosking, William (*1935*), from Elburn, Illinois, to Spring Valley, Illinois.

Houser, Charles (*1928*), from Fort Wayne, Indiana, to East Church, Grand Rapids, Michigan.

Hyslop, Fred (*1933*), from St. Louis, Missouri, to La Crosse, Wisconsin.

Maggart, Gerald (*1934*), from St. Joseph, Michigan, to the Country Club Church, Kansas City, Missouri.

Manthei, Edward F. (*1938*), from Colorado Springs, Colorado, to Western Springs, Illinois.

Mayne, John (*1930*), from St. Joseph, Missouri, to De Kalb, Illinois.

Parr, Clarence (*1932*), from Fargo, North Dakota, to First Church, Albuquerque, New Mexico.

Penn, George (*1935*), from North Miami, Florida, to First Church, Daytona Beach, Florida, September, 1943.

Workentine, Frank (*1939*), from Deer Park, Washington, to Ekalaka, Montana.

Yinger, Homer (*1938*), from La Crosse, Wisconsin, to Claremont, California.

In Memoriam

Dr. Otto M. Grauer passed away on August 26, 1944. He had celebrated his sixty-first wedding anniversary on January 18 and his eighty-fifth birthday on February 19. He was born in Norway. His mother was a charter member of the first Norwegian Evangelical Free Church. His parents brought their four children to this country and arrived in Chicago in 1864. Dr. Grauer was a professor in the Chicago Theological Seminary during its early days on the West Side of Chicago.

Dr. Alvirus Nelson Hitchcock, class of 1885, passed away on January 16, 1944—his ninetieth birthday. He was a graduate of the University of Wisconsin and received his B.D. from Chicago Seminary in 1885 and his Ph.D. from Illinois Wesleyan in 1887. He served as a pastor in Wisconsin and Illinois, was a secretary of the American Board until 1926, and received an honorary D.D. from Knox College in 1908. Dr. Hitchcock was actively loyal to the Seminary, and each year made a gift of ten dollars to the Seminary on his birthday. His last gift was received two days after his death.

BOOK REVIEWS

Frederick Bohn Fisher—World Citizen

By Welthy Honsinger Fisher. New York: Macmillan, 1944. 257 pp. $2.50.

I was reminded of the majesty of the Himalayas, with one important difference, as I was brought up against the personality of Fred Fisher through reading this very human biography by his wife. The important difference is this: as one stands on the edge of the valley at Darjeeling and attempts to comprehend the awful grandeur before him, he realizes that the lovely vista of ice fields has been set there for a long, long time. But the strength of Fred Fisher's character, his extensive interests, his concern for social justice, his daring in missionary endeavor, his vision of ecumenicity, his deep understanding of human nature, his regard and respect for those of other religious faiths, his warm sympathy for humanity —these were elements in the makeup of a personality, not already *set*, but rather *attained!* Of such is the difference between a man and a mountain! I remember Fred Fisher. It was exactly like him to see in the female coolies of Darjeeling's hills "the perfect trinity—to bear one's load with grace ascending, to give one's hands to useful service, and to let the heart sing withal." You may prefer the parts of the book which deal with Gandhi and the Indian question, or you may be thrilled that the bishop had also the Christian grace of *resignation*, or you may agree with me that the value of this biography is enhanced by the inclusion of a hitherto unpublished poem by Tagore.

Because the author was herself a missionary for some years, we have in this biography missions at their best through the comprehension which can hold the world in one's hand and the appreciation which can evaluate fully other cultures and religions. The story of the life of this great soul is told with great artistry.

Mervin M. Deems

The Altar and the World

By Bernard Iddings Bell. New York: Harper's, 1944. 148 pp. $1.25.

The author of *The Church in Disrepute* makes applicable for our experience the Liturgy of the Book of Common Prayer. As usual, Dr. Bell's presentation of his thought is incisive and penetrating. His writing stems from many contacts with the laity (especially our college young people) over many years. He has not much use for modern foolish man who, in renouncing religion, has lost control over his world: "O men and women of the war-torn world, how truly do you know your own unworthiness, your ignorance, your weakness, your misuse of physical things and forces, your sin of nature and your sins of deed? Let all God's fallen children tremble at the cruel madness they have let loose on one another" (p. 81).

We admit the truth of this, but at the same time we are forced to ask if this is the whole story. Has man with all of his terrible errors made no progress even in this modern world? Granted his stupidity, is he therefore hopeless? I think Dr. Bell would be one of the first to deny the utter hopelessness of the human situation, if the *altar* can indeed get across to the *world*. Further, one is forced to question the description of the Roman world of the first century A.D.:

> a world . . . . which rejected every moral standard but expediency, every social compulsion but force. It was a world of war and hate and greed and lust, a world wherein the common man was usually a slave and wherein the uncommon man was apt to be a cynic, a world where pity was an empty word and human dignity a concept almost wholly absent from man's thought [p. 20].

Is this the sort of picture which our college youth will derive from their study of Cicero, Epictetus, or Lucretius? To be sure, there did result a "failure of nerve"; but was this not because man gave up wrestling with his problems and trying to think them through and dumped them eventually into the lap of the gods?

Yet Dr. Bell's social application of the Liturgy should stir the minds of ministers. And for those Protestant clergymen who are still ignorant of what the Liturgy is (not to mention its values) the author has rendered great service.

Mervin M. Deems

THE VITALITY OF THE CHRISTIAN TRADITION

Edited by George F. Thomas. New York: Harper's, 1944. 358 pp. $3.00.

This is a book with a purpose. The purpose is to show how large a part the Christian tradition plays in modern culture and to demonstrate the necessity for maintaining the virility and strength of the tradition. A group of members of the National Council on Religion in Higher Education are the authors, and, although each essay has its own interests, the book as a whole is a unit and might conceivably have been the product of any one of the contributors.

Part I is a brief survey of the history of the Hebraic-Christian tradition with the following chapters and authors: "The Faith of Ancient Israel" (James Muilenburg); "The Beginnings of Christianity" (John Knox); "The Early Centuries of the Church" (Virginia Corwin); "The Significance of Medieval Christianity" (Lynn D. White); "The Reformation and Classical Protestantism" (Albert C. Outler); "The Nineteenth Century and Today" (Henry P. Van Dusen); and "The Devotional Literature of Christianity" (Douglas V. Steere).

Part II concerns the Christian tradition and modern society. The discussion is ably opened by one of our own men, Amos N. Wilder, who writes on "The Christian Tradition in Modern Culture." Succeeding chapters present various areas of contact of our religion with contemporary life and thought: "Christianity and Modern Philosophy" (George F. Thomas); "The Christian Tradition and Physical Science" (Howard B. Jefferson); "Christianity and Contemporary Psychology" (Ernest R. Hilgard); "Christian Ethics and Western Thought" (John Moore); and "Christianity and Democracy" (George F. Thomas).

This is a book well worth having. Not only does it successfully portray "the major insights and values of the Christian tradition" and their penetration of our culture, but the chapters are eloquent in their plea that our college youth be confronted with the contribution of Christianity to our civilization so that they may contribute their share to the glorious heritage.

MERVIN M. DEEMS

THE ORGANIC UNION OF THE CUMBERLAND PRESBYTERIAN CHURCH WITH THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

Compiled and arranged by John Vant Stephens. Cincinnati, Ohio: Lane Seminary Building, 1943. 32 pp.

This is the story of the union of these two church groups in 1906 and shows that historically and legally the Cumberland Presbyterian church continues in the larger body which it has rejoined.

MERVIN M. DEEMS

THE RISE OF CHRISTIAN EDUCATION

By Lewis Joseph Sherrill. New York: Macmillan, 1944. 349 pp. $2.50.

Dean Sherrill has done good service in producing a book in a field which has been sadly neglected by church historians. *The Rise of Christian Education* is a study of Christianity and its development from its Jewish backgrounds to the sixteenth century primarily from the educational point of view. Beginning with the thesis that "in religion generally we may distinguish four perennial efforts of religious men, which provide a convenient basis for a comparative study both of beliefs and of education . . . . : the attempt to discern the nature of the Supreme Being, the attempt to discover how he manifests himself most significantly, the attempt to know what his will for men is, and the attempt to identify and secure the ultimate values of the universe" (p. 2), the author describes "Education among the Hebrews" and "Jewish Education."

There follow two chapters on Jesus, two on education in early Christianity, and two on medieval education. Especially valuable is the chapter on "Jewish Education," for the author illustrates his statements by frequent use of the talmudic material. In presenting Jesus, the work of Manson is followed almost wholly. There is no reference to the preliminary labors of John the Baptist and little intimation that there was in Jesus the continuation of the prophetic genius and spirit of Judaism. Rather Jesus is the Messiah, and, after his acknowledgment as such by Peter, the Master's technique changes from preaching to teaching.

Education in the early church was largely the instructing of the catechumens in preparation for baptism, yet Christian schools came into being, as Dean Sherrill has shown. Possibly more emphasis might have been put upon the relation of Greco-Roman culture and early Christian education.

In the chapters on the medieval period the revival of learning under Alfred in England is meagerly treated, and the fact of the wandering scholars who roamed through Europe seeking out renowned teachers is scarcely mentioned. Deventer receives a passing notice, but there is no reference to Windesheim. And if William of Occam receives attention, why not Marsilius of Padua? One wonders if medieval man was conscious that the "Christian society, acting finally through one man, took away the autonomy of the individual almost wholly" (p. 294), or whether this is not a reading back into the Middle Ages of the attitude and perspective of modern man.

Despite these matters and the typographical error on page 212 of "Innocent III" for "Boniface VIII," Dean Sherrill has rendered valuable aid in our understanding of the history of Christian education. Not only is his writing lucid but his presentation of material is logical and interesting. The book is a veritable mine of information of a period too often dismissed as unimportant because it is unknown. The author set out to write a history of Christian education from the beginning to our time. He carries the story to 1500 and promises another volume on the modern period, to which we shall look forward.

MERVIN M. DEEMS

PATTERN FOR PEACEMAKERS

By R. Alfred Hassler. New York: Fellowship Publications, 1943. 44 pp. $0.25.

THE NEXT PEACE

By R. Alfred Hassler. New York: Fellowship Publications, 1944. 64 pp. $0.25.

These brief booklets describe the terrible results of war, delineating the decline in idealism and portraying the chaos that must follow these years unless some realistic planning is entered upon now for a postwar world. The second publication, which promises so much in title, leaves the reader all at sea as to the means by which those who wish a warless world will be able to accomplish their objective. If international police are ruled out, how much of and how effective international law can there be? Certainly the reiteration of New Testament pronouncements of loving one's enemies will not produce the desired result unless and until such "moral laws" be realistically and effectively translated into measures which, however temporary they may be, will nevertheless in the long run prove to be a step toward lasting peace. It may be that many of the peace plans now being advocated lack that perfection with which idealists identify the Kingdom of God, but it may also be that, unless some implementing of international agreements is effected now, we shall find ourselves without any possible world organization.

MERVIN M. DEEMS

THE GREAT CENTURY IN NORTHERN AFRICA AND ASIA, A.D. 1800—A.D. 1914

By Kenneth Scott Latourette. New York: Harper's, 1944. 502 pp. $4.00.

Professor Latourette continues the *History of the Expansion of Christianity*. This volume, the sixth in the series, brings the story of Christian missions in North Africa and Asia down to the outbreak of the first World War. A modern vocabulary is making its appearance in connection with missions, including such terms as "nations," "devolution," "indigenization," etc. Professor Latourette has contributed the "great century" to the vocabulary of modern missions.

The chapters which command our attention are those on the three Far Eastern lands, all of which will prove to be increasing enigmas as this war continues its fearful course. The story of modern missions in India, China, and Japan brings again to our mind the familiar names of some of the great heroes of the faith. The perpetuation of Christianity from the sixteenth century in the mountain districts back of Nagasaki in Japan was a major startling discovery and a further attestation to the amazing vitality of the religion we profess.

In each of the chapters the author presents

the techniques used by modern missionaries and summarizes Christianity's influence upon its environment and the influence of the environment upon our religion.

There is always a difficulty in presenting history in spans of time from date to date. Thus in this present volume the terminal date of 1914 leaves so much of the modern story hanging fire. How the world, not to mention missions, has changed since the beginning of the first World War! So we eagerly anticipate the final volume of the series with its recording of the important events of the last three decades.

In the field of missions Professor Latourette's work is encyclopedic, definitive, tremendous.

MERVIN M. DEEMS

THE CHRISTIAN MISSION IN OUR DAY

By Luman J. Shafer. New York: Friendship Press, 1944. 168 pp.

This is a book that needed to be written. It is a penetrating analysis of what is wrong with our world and a stimulating statement of what we Christians may do about it. The author, an experienced missionary, is not so naïve as to suggest that all we need to do is to hold the faith and the world will come right. Correctly he sees the enormous problem of a Christianity itself permeated by modern secularism attempting to do battle with the gross materialism of our age. Rightly he envisages the problems arising in the postwar world even if some degree of international co-operation may be attained. To be effective such internationalism must be based on the Christian faith which holds: "(1) one humanity under God; (2) the infinite worth of the common man; (3) the highest good of man a product of co-operation in community" (p. 69). While joyfully acknowledging the "great new fact of our day" (i.e., the World Council of Churches), Dr. Shafer no less points out the present weaknesses of the Christian church and urges upon Christians the undertaking of a world mission, not in the nature of a crusade, but in full realization of and co-operation with the values and contributions to be made by other cultures and religions. The author believes that the Christian mission is based on a love of God which inevitably includes a love of man. As Dr. Shafer succinctly puts it: "The missionary task remains today what it always has been in Christian history—the proclamation of a message and the exemplification of a life" (p. 149).

I wish the people who sit in our pews would take time to read this book. It seems to me the best "apologia" for modern missions yet to appear.

MERVIN M. DEEMS

RECENT MISSIONARY MATERIAL

The Missionary Education Movement has two themes for its 1944–45 series: "The American Indian" and "Southeast Asia." For the first, Earle F. Dexter's THIS IS THE INDIAN (*New York: Friendship Press, 1944. 24 pp. $0.25*) gives a brief, pictorial résumé of Indians and Indian missions. A longer and more valuable account is that of G. E. E. Lindquist (with the collaboration of Erna Gunther, John H. Holst, and Flora Warren Seymour): THE INDIAN IN AMERICAN LIFE (*New York: Friendship Press, 1944. 180 pp. $1.00.*) This book has notable chapters on cultural backgrounds of the Indian and the history of relations between the Indian and the white man and what the missionary of today may expect to accomplish. The same press has issued an attractive map (25 cents) showing the location by tribes of the "Indians of the U.S.A."

For the study of southeastern Asia there is the very ornate WEST OF THE DATE LINE, by Constance M. Hallock (*New York: Friendship Press, 1944. 64 pp. $0.50*), and Louise E. Jefferson is to be congratulated for its beautiful design. This is a missionary survey of the area between Sumatra and the Cook Islands and from the Fiji group in the south to Burma. There is also a large map (25 cents) which aids quick location of many of these now historic areas.

And, speaking of Asia, Paul Geren's BURMA DIARY (*New York and London: Harper's, 1943. 58 pp. $0.50*) is a *must* on any reading list which has to do either with missions or with the war in the Far East. It is a spiritual journal of the trek from Burma into Assam, written between December, 1941, and July, 1942. Its validity stems from the experiences of suffering and deprivation shared by the author

with the little group of refugees to whom he ministered on the tortuous journey.

For general missionary use Willis Lamott contributes INTO ALL THE VILLAGES (*New York: Friendship Press, 1943. 48 pp. $0.25*), a pictorial booklet describing what benefits missions bring in the areas of agriculture, health, literacy, home life, and the cure of souls as the Christian message penetrates village life. T. H. P. Sailor has a brief pamphlet on HOW TO LEAD AN ADULT MISSIONARY DISCUSSION GROUP (*New York: Friendship Press, 1944. 15 pp. $0.10*).

MERVIN M. DEEMS

RELIGION TODAY AND TOMORROW

Vol. I: "Social Religion"; Vol. II: "Personal Religion." By Douglas Clyde MacIntosh. New York: Scribner's, 1939 and 1942. xv+336 and xvi+411 pp. $3.00 each.

These are the published volumes in the announced series of three under the title of *Religion Today and Tomorrow* by Douglas Clyde MacIntosh.

Professor MacIntosh has provided a solid, readable outline of his religious convictions. The second volume, *Personal Religion*, has been said by Reinhold Niebuhr to represent liberal Christianity at its best. This is probably a fair judgment so far as the spirit of liberalism is concerned. MacIntosh's moral earnestness, his prophetic yet balanced criticism of social injustice, his freedom from ecclesiastical cant, and his dependence on empirical method can all be set down as belonging to a theological outlook of permanent validity. But, as an adequate statement of liberal theology, I believe the volumes fall short, and I shall try to indicate where.

Social Religion defends the liberal emphasis on the realization of the Kingdom of God in human history and applies this doctrine to the practical social tasks of achieving freedom, peace, and economic justice. The argument for a liberal prophetic interpretation of the biblical conception of the Kingdom proceeds mainly by the massing of scriptual quotations. This is impressive until one suddenly realizes that the problem is what the biblical writers mean by the Kingdom of God, and what their expectation can mean to us. The failure to analyze the problems involved in relating the Kingdom of God to human history is connected with the writer's lack of realism in treating the concrete problems of social ethics, especially that of war. There is much that is excellent in these chapters, and the wide documentation shows an extensive knowledge of recent social and political history. His suggestions, however, fail to meet the realities of world politics. He approves international cooperation provided there is not "too much commitment to join in military measures against aggressors." That merely bypasses the problem. What is "too much" commitment to use force? It is at the point of problems like this that the renewed emphasis upon the transcendence of the Kingdom of God has arisen. There should be, however, little quarrel with the sober conclusion that "we ought to approximate a perfect realization of this ideal as closely as we can, other persons being what they are and society being what it is" (I, 61).

The longer volume, *Personal Religion*, begins with an interesting collection of letters written by eighteen-century Calvinists. Why they are in the book is unclear. Part II contains a constructive outline of the meaning of God, Christ, sin, and salvation from the standpoint of evangelical liberalism. Finally, these principles are applied to a wide range of contemporary problems, with an admirable chapter on prayer, a critical appraisal of the ecumenical movement, and balanced conservative views on religious education and evangelism.

The vulnerable point of MacIntosh's theology is that he equates Christian living with being Christlike. That is a presumptuous notion which liberal theology does not need to hold. Certainly the imitation of Christ is part of the Christian way; but that has to be said with the realization of how different the imitator is from the Christ. The failure to see this leads to intolerable pride and self-delusion. The error which is involved becomes very clear when one reads Professor MacIntosh's otherwise unaccountable indorsement of the Oxford Group Movement. He believes that in spirit the Group comes close to being the evangelism that we need. Surely anyone who is not deceived by a perfectionist theology, and who has witnessed the futile gestures and the fatuous

political recipes of so many Groupers, knows that what is mostly wrong with it is not minor matters like public confession and too much reliance on guidance. What is wrong with the Group is the self-deception and spiritual pride involved in assuming that, through conversion, "absolute love, honesty, purity, and unselfishness" become possible for men. There is no criticism of this perfectionism in MacIntosh's treatment.

These volumes offer much solid aid to liberal theology at the present time—and they also reveal where reconstruction needs to begin.

DANIEL D. WILLIAMS

THE THRILL OF TRADITION

By James Moffatt. New York: Macmillan, 1944. 201 pp. $2.00.

Dr. Moffatt's aim in this volume based on lectures delivered at the University of Virginia is to distinguish true traditionalism from mistaken forms of it and to show by examples in the history of Christianity where the true way lies for our faith. This is an urgent matter today when men are in danger of undervaluing tradition or applying the wrong criteria to it. Other studies of this theme are appearing, and special mention may be made of the symposium edited by George F. Thomas, *The Vitality of the Christian Tradition.*

The present work gives a good deal of attention to the definition of tradition in the background and early stages of the church. With Plato as in early Christian use, *paradosis* carried with it the idea of oral communication with emphasis on response. Throughout the book Moffatt effectively shows that true tradition arouses "a sense of being in contact with some living truth or force which is older and larger than ourselves." He traces the changing character of tradition in the first two centuries of the church. Later chapters deal with selected crises in the continuity of Christendom. Other parts of the book treat with a good deal of explicit demonstration the difficult course upon which the Roman Catholic church embarked, particularly at the Council of Trent and its sequel. The closing chapters define and illustrate the differences between living and dead movements.

The author's wide scholarship and resources make this an instructive work. The book is not a long one. This means that there is no aim or opportunity to give the content of Christian tradition. Theologically minded readers, however, will find valuable helps here in defining for themselves how we shall combine the new and old today.

AMOS N. WILDER

GOD'S DREAMS

By Thomas Curtis Clark. Chicago and New York: Willett, Clark, 1943. 146 pp. $2.00.

These poems, which are keyed to the poetical taste and education of the "divine average," deal with the following themes: human brotherhood, justice, the hope of a better world, friendship, the healing power of nature, true patriotism, peace, and, above all, the call of Christ. We give one citation:

A billion miles of light enfold our sphere,
Our little, harried globe; and myriad stars
Rebuke our candles sputtering in the night.
God still abides and to our earth is near.
His Word shall yet break through our stubborn bars.
Frail man can never thwart his Love, nor stay his
Light.

The appeal of these poems is already well known, as is the service their author has rendered by his anthologies.

AMOS N. WILDER

PROTESTANTISM: A SYMPOSIUM

Edited by W. R. Anderson. Nashville: Commission on Courses of Study of the Methodist Church, 1944. 282 pp. Cloth $2.00; paper $1.00.

Symposia have notorious faults, minor among which is the problem they present to book reviewers. How evaluate or even describe twenty-five distinct ten-page lectures, some ingeniously compressed studies by original scholars and thinkers, some homiletical exercises on common opinion, one or two merely fustian?

On the whole, the lecturers have fulfilled their assignments with considerably more skill and imagination than has been shown by the organizing committee. There are too many major gaps between the themes discussed for an adequate interpretation of "Protestantism."

In so far as there is a dominant historical and theological interpretation, it seems to be of the old liberal school of Matthew Arnold, Sabatier, and Harnack. The best-integrated section is the series on the rise and nature of the several Protestant groups in the Reformation, to which Professors McNeill, Wentz, Richards, Harkness, Batten, and Zabriskie contributed. Topical studies, as by Messrs. Hocking, Rall, and Knudson on theology, the Dickinsons on music, and Olson on the sacraments, traverse that history from their several angles. But the treatment of post-Reformation Protestantism gives an impression of mere random shots, however locally effective, as is, for example, Mr. Sweet's masterly digest of American church history.

There is, despite the auspices, not a single lecture on the revolution effected in virtually all Protestant communions by that Pietist movement, of which Methodism and Evangelicalism are the chief Anglo-American expression. There is no discussion of the revolution in the relation of Protestantism to secular state and culture. While Mr. Van Dusen summarizes concisely the ecumenical movement, and Messrs. Latourette and Leiper forecast Christian reconstruction in the Far East and Europe, respectively, one cannot say that there is any broad perspective here on the religious or institutional revival of "the church" of the last century, or the theological renaissance of the last generation, or any comprehensive picture of contemporary or at least prewar world-wide Protestantism, its ecclesiastical structure, its thought and life, its problems. Probably such an interpretation of Protestantism could be presented only by a much smaller number of workers, with much more space alloted each. In the present case we can be grateful for a number of useful little essays on various subjects.

JAMES HASTINGS NICHOLS

THE CHURCH AND THE WAR

By Karl Barth. New York: Macmillan, 1944. xi+49 pp. $1.00.

This little book contains two significant utterances by Karl Barth specially addressed to Americans, namely, an essay on "The Churches of Europe in the Face of the War" (written in the fall of 1942) and answers to a series of questions on "The Church and the War," submitted to him (also late in 1942) by Dr. Cavert, the general secretary of the Federal Council of the Churches of Christ in America.

Much of what Barth has written is now superseded by the changes on the battle fronts. Nevertheless, his observation and judgments remain significant for two reasons: (1) What Barth has to say about the conditions of the European churches demands closest attention from American Christians, for the direct involvement of the European churches in the situation created by the Nazi conquest and their resistance to the Hitler regime have given them an outlook and a character which, for a long time, will set them apart from American Christendom. Barth's analysis, therefore, forces upon the reader a consideration of the spiritual and theological duties which ecumenically minded American churches will have to fulfill in the postwar world. (2) Barth's own attitude toward war in general and toward this war in particular should be considered in the context of his theology of revelation. He maintains that a concern for the "righteous state" is an expression of the church's loyalty to Christ because the Lordship of Christ, of which the church lives, entails his sovereignty also over the state. In the light of this view, which must be understood in the total context of Barth's theology, he interprets the war against Hitler as a "police action." This opinion seems to me to be dubious both from a political and from a theological point of view. The autumn issue (1943) of *Christendom* contains interesting comments on Barth's statements. Interested persons should consult them.

WILHELM PAUCK

THE PRINCIPLES OF CHRISTIAN ETHICS

By Albert C. Knudson. New York: Abingdon-Cokesbury, 1943. 314 pp. $2.75.

Dean Emeritus Knudson of Boston University's School of Theology here seeks to meet the need for an introductory work in English in the field of Christian ethics. The author's conclusions in the other divisions of systematic theology, namely, apologetics and Christian

doctrine, have been recorded in previous volumes. In each of these fields he has sought to solve the issues in the light of the philosophy most closely associated with his name: Christian personalism.

Because he calls his work "introductory," it need not be interpreted as being elementary. It has the virtue of being lucid, well organized, and thorough. He recognizes that our impact upon modern morality has been unconsciously vitiated by the tendency to separate Christian theology and Christian ethics. Fortunately, this idea is disappearing.

This work has been compared with Brunner's *Divine Imperative*. Knudson disparages certain emphases in Continental theology, such as original sin and the demonic, but his own emphasis upon God's authority and man's obligation to guide his conduct by God's supreme ethical standards has much in common with Brunner. Brunner believes that Christian ethics are antithetical to philosophical ethics and that it is only on the ruins of philosophical ethics that Christian ethics can be erected. It is Knudson's contention that Christian ethics are to philosophical ethics what theology is to the philosophy of religion. Christian ethics does not differ from philosophical ethics in its method of validation, but it emphasizes primarily the ethical teaching of scripture and of the Christian church.

Sophisticated and conventional Christians have always regarded conversion with suspicion. Dean Knudson brings ample testimony from his long experience and keen insight into the nature of man's perverseness to the fundamental need for such experience. "Its need," he says, "is grounded in the law which governs the development of our common human nature."

Christian society has always maintained a conception of perfectionism nourished by the ideal of love and seeking to free itself from the bonds of sin. To the author there is nothing purely idealistic about such a pursuit, nor does it seem unworthy because unattainable. The wholehearted devotion to the ideals of love and holiness serves to meet the objective in a realistic fashion and to achieve the Christian ideal which is self-realization through self-renunciation and through the aid of the Divine Spirit.

Every prophetic voice before and since Amos has shown how contrary to God's law is the elevation of property rights over human rights. The real indictment of any "system," says the author, must come at that point. The capitalistic emphasis upon free enterprise, individual responsibility, and adequate incentive to creative work are not foreign to or inconsistent with the emphasis on co-operation and social responsibility. A social order genuinely concerned with man's total welfare will include all these emphases.

Finally, according to Knudson, the validity of Christian ethics lies in the recognition of Christian morality's theocentricity. Man's native capacity for moral experience is a divine gift. The pragmatic test is the exhibition of supreme qualities of life exhibited by Christians. "The Christian Ethic is a moral ideal which cannot be transcended, indeed an unattainable ideal," but we are compelled to realize it as fully as possible.

To the literature of a period which is experiencing profound changes and witnessing a marked increase in theological-ethical interests this volume is a constructive addition.

VICTOR OBENHAUS

IN THE MINISTER'S WORKSHOP

By Halford E. Luccock. New York and Nashville: Abingdon-Cokesbury, 1944. 254 pp. $2.00.

When a few years ago I had the privilege of inviting Professor Halford E. Luccock of Yale to give the Alden-Tuthill Lectures here at the Chicago Theological Seminary during Ministers' Week, I said to him: "Just take us into your homiletic workshop and let us see the chips fly." This book does just that. It includes materials from the Alden-Tuthill Lectures and elsewhere and gives us a lot of practical instruction in the techniques of sermon-making. Every minister needs to line up his preaching methods from time to time with some master of the art, just as a mariner checks the accuracy of his compass. This outline of preaching methods is so packed full of useful material and workshop experience that it will lift the level of any man's homiletic output if he reads it.

ALBERT W. PALMER

THE PREDICAMENT OF MODERN MAN

By D. Elton Trueblood. New York: Harper's, 1944. 105 pp. $1.00.

Here are the five stimulating lectures given on our campus at the Pastors' Institute last summer by Dr. Trueblood, chaplain of Stanford University. They give a keen, incisive, unequivocal but not hopelessly pessimistic analysis and criticism of the sickness of modern civilization and the inadequacy of the remedies proposed by a culture based on power, on ethics with no deeper grounding in religion, and on individualistic religion without the cooperative power of the church. Every preacher to a college community, every pastor in a sophisticated environment, will read this little book to the strengthening of his soul and the clarifying of his aim.

ALBERT W. PALMER

TEN YEARS IN JAPAN

By Joseph C. Grew. New York: Simon & Schuster, 1944. 555 pp. $3.75.

With a quiet dignity and portentous calm almost like a Greek tragedy, this book outlines the unfolding steps by which our country and Japan drifted into war, and how near we came to averting it. If only the President had gone to Honolulu when he was invited! This is not a partisan book but a transcript of extracts from Ambassador Grew's own diary which shows how history is made. Toward the end, in the solemn days after Pearl Harbor, there are impressive touches of religious feeling and a fine philosophy of life. Our country has been most fortunate in its ambassadors to Japan—men like Morris, Bancroft, and Grew. Let us hope they have built something permanent that will endure when war is over.

ALBERT W. PALMER

DREAMS COME TRUE

By Charles R. Brown. New York: Macmillan, 1944. 115 pp. $1.50.

When I was a Freshman at the University of California, I first heard Charles R. Brown preach in the old First Congregational Church in Oakland. It helped make a Congregationalist out of me. It was such vital preaching, so clear, so sane, so reasonable, so true to life, with such interesting side lights on the Bible and at the same time so much of social passion that it was one of the major influences behind my choice of the ministry as a vocation.

As I read the sermons of this little book, I can hear the very intonations, the persuasive common-sense appeal that so charmed me then. These sermons are still models of homiletic art—notably the one on "Living Foursquare." The young minister, particularly, will do well to learn from them their utter clarity, their salty home-spun illustrations, and their marvelous mastery of biblical material. They are the kind of sermons laymen like to hear.

ALBERT W. PALMER

FOR WE HAVE THIS TREASURE

By Paul Scherer. New York: Harper's, 1944. 212 pp. $2.00.

Don't let the thin size and appearance of these wartime books deceive you. Some of them are tremendous in their power and perspective. I picked up this volume to write a quick review of it for Fred Eastman's inexorable deadline. It looked like an easy little volume. I selected a sample chapter with a challenging title "The Weapons of My Warfare." I wondered just how a pacifist would handle that. I read every word of it with growing excitement and enthusiasm. I am writing this review, frankly, after having read only that chapter. I don't usually do that. I am a methodical creature who actually reads the books that he reviews. But I must get this review under the deadline, and every reader of the REGISTER needs to know at least as much as I know about this book.

What do I know about it? First, that it contains the annual Lyman Beecher Lectures on preaching at Yale for 1943. Second, Paul Scherer, always a good preacher, has here achieved a new high level of clarity, wit, and pungent literary power. Something has happened to his style. It is not brilliant—better than that—it is radiant with epigram, freshness, pictorial flashes, sparkling color, and, best of all, a passion and feeling of do-or-die conviction that must be listened to: "The Star of Bethlehem was like an asterisk in the

text of history; and this was the footnote at the bottom of the page: *Whoever wants to be great among you must be your servants.*" "The cross never stayed on the hill where they put it. It marched out across the Roman Empire."

The third thing I know about this book is its glorious moral and religious passion. Here is a man on fire with contemporary Christian truth. It is dug out of the mines of all the ages; it is the truth of Christ and of the Bible—but it is contemporary because it fits the needs of the contemporary world and speaks a language that can be understood today.

ALBERT W. PALMER

PEACE THROUGH COOPERATIVES

By J. Henry Carpenter. New York: Harper's, 1944. 113 pp. $1.25.

Just one hundred years ago the cooperatives were born in Rochdale, England. Like the Y.M.C.A., born in London that same year of 1844, they were a movement rather than an organization. But in a recent year through the cooperative pattern two hundred million members in thirty-nine countries have done twenty billion dollars worth of business.

J. Henry Carpenter, chairman of the Committee on Church and Cooperatives of the Federal Council of Churches, wrote this little volume on board the good ship "Cape Cod" on tour in 1942 to China and India, at the invitation of the Chinese government. He confesses conversion in 1936 to the cooperative movement as "the love principle in action" and much indebtedness to Toyohiko Kagawa of Japan, to Fathers Coady and Tompkins of Nova Scotia, to E. R. Bowen of the Cooperative League of America, and to James Myers, industrial secretary of the Federal Council of Churches. The book is an ideological argument for cooperatives rather than a statistical report on their successes or an instructional brief on how to make them work, which are the items now most needed by the movement.

The best of the six compact chapters discusses the dilemma between "Freedom and Law." The following are representative propositions:

> Historically Democracy is the counterpart, if not the twin, of capitalism. . . . . It was designed to release the expansive powers of science and invention, to liberate humanity from the absolute power of Church or state. . . . . Capitalism was, and would like to be, unconcerned about politics. But this situation could obtain only on condition that politics and politicians remain unconcerned about capitalism. . . . . There is not the slightest chance of their ever arranging an amicable settlement. . . . . The cooperatives relish statism and communism no more than does capitalism. . . . . There is but one alternative to external force and that is the spirit of cooperation. Thus law and freedom are opposites only in a mind actuated by greed and self-interest. Love is precisely that motive that results from their fusion.

Cooperatives are for Dr. Carpenter, as for Marquis Childs, a "middle way" between absolute freedom of enterprise, the fiction of unregulated capitalism, and the absolute slavery of communism and fascism. And between nations he finds no alternative between cooperation and chaos. Approvingly, he quotes the Earl of Athone, governor-general of Canada, saying: "We must see that our economic system is adjusted to the requirements of the consumer rather than the requirements of the producer, and we must see that our social services produce an increasingly high standard of living throughout the world."

It is possible that Dr. Carpenter carries the religious argument too far and puts too great a burden of expectation on the "coops." They are not the only answer to the problems of production and distribution. But that they are significant and offer a rational answer to the problems precipitated upon us by uncontrolled capitalism, intolerable fascism, and international agony is here appealingly set forth. It is ten years now since Stanley Jones said: "Christianity is gasping for breath in a competitive society which is not its genius. In a cooperative society it would feel at home and would flower."

ALFRED W. SWAN

YANKEE FROM OLYMPUS

By Catherine Drinker Bowen. Boston: Little, Brown, 1944. 475 pp. $3.00.

A great subject—Justice Holmes and his family—an expert biographer with a graphic pen and a sparkling wit, together with a vast amount of documentary source material rich in human interest, combine to make this one

of the finest and most delightful biographies of recent years.

Miss Bowen has previously written biographies of Tchaikovsky and Anton and Nicholas Rubinstein. She has learned, to an extent equaled by few biographers, that a true biography is not a portrait of a mature man and a record of his accomplishments. It is rather a moving picture of his developing soul—a "psychograph," to use Gamaliel Bradford's term. It is achieved only when the author so presents his subject that the reader walks with him day by day, through his childhood, youth, and maturity, shares his outer struggles and inner tensions, his friendships and oppositions, his changing philosophy of life and values—all against the background of the larger community in which he lived.

This Miss Bowen has done with Holmes. The larger community was America of 1800–1935—and incidentally no pleasanter way to review one's American history could be recommended than the reading of this book. We walk first with Holmes's Calvinistic grandfather, Abiel Holmes, and rub elbows with his contemporaries—William Ellery Channing, George Cabot, Harrison Gray Otis, Judge Wendell, Daniel Webster, and a score of others—then with his father, Dr. Oliver Wendell Holmes, the genial but egotistic Autocrat at the Breakfast Table, and with Ralph Waldo Emerson, Longfellow, Agassiz, Josiah Quincy, and other yeasty minds of flowering New England. Eighty-two pages of these spiritual forebears and their pioneering intellectual adventures before Oliver Wendell Holmes, Jr., is born into the world and into this story.

In the nearly four hundred pages that follow we live with the growing boy and his exciting family. We suffer with him through his tensions with his father; we enter Harvard with him and share his intellectual turmoil and physical exuberance while we hear the ominous rumbling of the approaching Civil War; we march with him upon graduation as he enters the army and fights through four bloody years; we return with him to Harvard Law School and plod through his years of preparation, his early cases, and his researches into the common law. We see the metamorphosis of the student into the scholar. We have difficulty in opening his eyes to the fact that Fanny Dixwell, as gifted and understanding a young woman as he ever met, is foreordained to be his wife. We look over his shoulder as he burns the midnight oil, writing his first books. By the time we have managed this and seen him established in his profession we feel almost a parental interest in him. And so we are not surprised when Harvard Law School makes him a full professor at the age of forty-one or when, in the same year, he resigns the position to accept a seat on the Supreme Court of Massachusetts.

During the next twenty years we live over with him and with Fanny the major experiences of that post, observing his philosophy of the law and of life deepen and write itself into memorable judicial decisions and public addresses. He is sixty-one now and might well think of retirement in a few years. But President Theodore Roosevelt has other ideas. This judge with a sense of history and a philosophy of the law—this judge who "has been able to preserve his aloofness of mind so as to keep his broad humanity of feeling and his sympathy for the class from which he has not drawn his clients"—is needed on the bench of the Supreme Court of the United States.

We follow him there at a somewhat more respectful distance with admiration not unmixed with affection. In his thirty-two years in that exalted position we toil and sweat with him through the greatest battle of his long life—the battle to interpret the Constitution in the light of the Bill of Rights, the battle to keep human values uppermost. He and Justice Brandeis are often alone and pitted against a majority who look upon the Constitution as a static document divorced from the Declaration of Independence. Holmes becomes known as "the great dissenter." But he sticks by his guns. "A valid idea," he says, "is worth a regiment any day." His philosophy ripens into wisdom, his boldness into sustaining courage. The great dissenter becomes the great prophet. At ninety-four the Yankee returns to Olympus. And grateful generations to come will remember him as the Great Affirmer—of their rights.

Three years of painstaking research went into the writing of this biography. It is thoroughly documented throughout: source materials fill twenty pages of appendixes. It will

not take the place of Max Lerner's edition of Holmes's speeches and legal opinions published last year under the title *The Mind and Faith of Justice Holmes*, or, probably, of the forthcoming official biography by Mark DeWolfe Howe. Miss Bowen set herself to a distinctive task: "to bring Justice Holmes out of legal terms into human terms." That task she has accomplished magnificently.

FRED EASTMAN

JOSEPH THE PROVIDER

By Thomas Mann. Translated from the German by H. T. Lowe-Porter. New York: Knopf, 1944. 608 pp. $3.00.

This is the fourth and last in Thomas Mann's great series of novels dealing, as he puts it, with "the beautiful story and God-invention of Joseph and his brothers." One cannot read it without a sense of awe at the prodigious labor, the profound research, and the prophetic imagination of the author. He has taken the biblical story and expanded it nearly a hundred fold—not by adding new episodes, but by filling in the background of Egyptian and Asiatic history and theologies against which the original drama was played. This reviewer assumes that Mr. Mann has been faithful and conscientious in his scholarship.

How does the work stand up as a novel? There is nothing with which to compare it—not even Tolstoi's *War and Peace*, Hamsun's *Growth of the Soil*, Galsworthy's *Forsyte Saga*, or Hugo's *Les Misérables*. All these grew out of Western culture and are easy for Occidentals to grasp. The story of Joseph and his brothers is primarily oriental, even though it attains a universality that makes it timeless. The biblical condensation of the story achieves this universal and timeless quality. Undoubtedly, Mr. Mann sought to achieve it, too, and even to heighten it. In many respects he succeeds, but in others the inclusion of so much detail of oriental and Egyptian theologies produces an exotic effect. The economy of the original drama is sacrificed. Yet the reader who prefers less discursiveness in his novels will, in his moments of contemplation, probably agree that long after most of the best-sellers of today are gone and forgotten this magnum opus of Thomas Mann will survive. For in its heart is a deathless story of man and God seeking each other.

FRED EASTMAN

PEOPLE, CHURCH AND STATE IN MODERN RUSSIA

By Paul B. Anderson. New York: Macmillan, 1944. 240 pp. $2.50.

In 1936 I was touring Europe along with some fifty other educators, writers, and ministers who made up Sherwood Eddy's American Seminar. To help us understand what we saw and experienced in Russia, Dr. Eddy brought to us Paul B. Anderson, who for nearly twenty years had been a student of that vast country and an associate of many of its leading philosophers, scientists, statesmen, and religious leaders. As I listened to his lectures and his answers to our questions, I noted in my travel diary my wish that he would expand his interpretation into a book; for he had a tremendous amount of data, an objective and analytical mind, and a capacity to condense much into small compass. Moreover, he was an American Christian who had sought to get inside the Russian mind and interpret it sympathetically. Apparently many others had the same wish, for the Religious Book Club in London asked him to write such a book, and here it is.

He does not pretend to know all the answers to our questions about Russia. He limits his study to an outline of "the significant elements entering into the specific problems of religion under the Soviet regime." His approach is historical and scientific. His method is to review events and developments in the light of the interplay between Christian doctrine and the Marx-Lenin philosophy. The result is not a history—that must await historians and a far larger supply of book paper than is now available. Rather, he calls it, modestly, "an effort at understanding the interrelationships between people, church and state, as they have developed since 1917."

The reader is thus prepared for a factual narrative plus a philosophical interpretation. But drama enters quite early and continues with mounting intensity throughout the story. Mr. Anderson does not invent the drama: it is inherent in the clash of conflicting ideologies

and their attempts to gain control of the minds and hearts, the institutions and the government, of the Russian people. The struggle does not confine itself to debate and propaganda. Citizens take up arms against each other. Blood flows—rivers of it. Christian men and women suffer martyrdom for their convictions. Out of their suffering they achieve painfully but surely a new way of life, a separation of church and state, first and second Five Year Plans for revolutionizing their agriculture and industry, a new constitution guaranteeing to the common man most of the Four Freedoms of the Atlantic Charter and many more.

Just as they are beginning to feel pride in their achievements and the drama of their internal conflict seems about to be resolved, comes a new disaster: World War II and the German invasion. Hitler has counted on their internal conflict so weakening the Russians that they will be a pushover for Nazi aggression. Instead—but the world knows the end of that story. It makes the climax of Mr. Anderson's book all the more exciting because it is true. He closes with a chapter on "A Christian Basis for Cooperation with Russia." He does not minimize the philosophical differences between Marxism and Christianity, but he delineates the common ground on which Christians and atheists can work. Cooperating on this ground, "results," he says, "will be credited, by the Marxists, to the inner dialectic of historic processes, and by Christians to the creative hand of God." However credited, they will be for the benefit of mankind. An invaluable book for those who want to understand the spiritual and social dynamic of the Russian people.

FRED EASTMAN

CHURCH ARTS

Compiled and edited by Richard H. Ritter, Charles A. Butts, John R. Scotford, and Harold G. Jones. "Publication of the Arts Guild of the Congregational Christian Churches." Boston: Pilgrim Press, 1944. 36 pp. $1.00.

"The purpose of religious art," says Vida Scudder in the opening article of this fascinating collection of illustrated essays on the subject, "must be to initiate us, as beauty alone can, into that realm of reality whence all our power to reconstruct civilization must flow."

Von Ogden Vogt follows with a brief résumé of the attempts by our free churches during the last twenty years to improve public worship. He relates this to the growing consciousness of the need of the state for "some system of ideology, some discipline of faith that is pervasive amongst the people." As for social action, "the chief social action for which the church is responsible is religious action, the persistent maintenance of its central task of worship and its development to an all-embracing and supreme place in the life of persons and of society." Clarence Ward takes up the "significant movement in our churches today toward more beauty both in church edifices and in the services conducted in them." He makes practical suggestions for the remodeling of old churches and the building of new ones.

John Scotford, whose admirable collection of photographs of exteriors and interiors of beautiful churches has been on exhibition in so many cities during the last four years, describes the transformation that is actually taking place in the rebuilding of Protestant churches. "We are learning to use the eye as well as the ear," he demonstrates, "as a means to the achievement of God's presence."

Space limitations preclude more than the barest mention of the other articles—Harold Einecke's on "Bach Today," Albert E. Bailey's on "An Armenian Textile" (a unique altar screen), Charles J. Connick's on "Stained Glass Windows," Paolo S. Abbate's on "Sculpture in the Service of God," Lucile W. Green's on "Flowers in the Worship Service," Harold H. Ferris' on "A Church in a Garden," and the appended lists of pictures, music, dramas, and books on church arts.

Editors, authors, and printers have combined to produce a compact, interesting, and practical introduction to the whole field of art in the ministries of religion to the human soul. It is well illustrated throughout and has an attractive format.

One word more. Nowhere does the name of Douglas Horton appear. This is as he would have it. But those who are familiar with the origin and development of the new Arts Guild of the Congregational Christian Churches

know that his spirit and creative imagination have blessed it from first to last.

FRED EASTMAN

THE RADIANT LIFE

By Rufus M. Jones. New York: Macmillan, 1944. 154 pp. $2.00.

Humor, philosophy, and religion are all rooted in the sense of perspective. When we see things with a long look we are more likely to see them in their right proportions and to smile at what seems irksome at the moment. Philosophers and ministers who lack humor have not attained full perspective. But no one can say this of Rufus Jones. This book, which seems to contain the quintessence of his religious philosophy, has a smile on every page. Most of his humor is of a homely, fried-potatoes quality which even the slowest-minded of us can appreciate. A typical example: "I was speaking once of the importance of having one's face lighted up, and after the service was over a woman with a very plain face, of which she was duly conscious, came forward and asked me what I would do if I had a face like hers! I told her that I had long been struggling with a similar problem, and had discovered that if you can light it up with an inward radiance any face you've got is good enough."

How to attain that inner radiance and let it shine is his theme through the first seven chapters. One cannot read them without picturing congregations listening to them—congregations with their faces lighting up.

The remaining three chapters are of a different sort. One is an objective study of the various types of mysticism. Another is an address —the Ingersoll Lecture for 1943—on "The Spell of Immortality." The last is a discussion of the permanent contribution of Quakerism: its "testimony of experience to the fact of direct Divine-human fellowship, and *continuous revelation.*" He appraises the various formulations of this principle through the last three centuries and points out which formulations are dead conceptions and which are abiding. The first and third of these last three chapters, interesting as they are, hardly belong in this series either in style or in subject matter. They mar its unity. But the one on immortality might well have been the crown of the first seven chapters, for the radiant life is the immortal one.

Ministers will find here not only abundant manna for their sermons (the book is packed with fresh and exhilarating illustrative material) but rich resources for devotional reading. Most books advertised as devotional helps only bore me. But my wife and I used this in our daily readings this past summer and liked it so well that when we had finished it we read it again. We shall probably return to it often in years to come. There is timelessness in *The Radiant Life* as there is in the serene and adventuresome spirit of Rufus Jones.

FRED EASTMAN

AIDS TO WORSHIP

By Albert W. Palmer. New York: Macmillan, 1944. 139 pp. $2.00.

The basic material of Dr. Palmer's *Aids to Worship* was published under the same title in 1930 as part of the *Inter-Church Hymnal.* It has been substantially modified and enlarged, however, and the publication in a separate volume gives added usefulness. The work has been done with the Christian insight and good taste which always characterize Dr. Palmer's work. It reflects his keen knowledge of worship and his ability to aid others in its practice.

The titles of the sections indicate the scope of the material: "Personal Meditations," "Introits and Calls to Worship," "Confessions of Faith," "Unison and Responsive Readings from the Bible," "Unison and Responsive Readings from Extra-biblical Sources," "Litanies and Responsive Prayers," "Prayers," "Responses for Choir and Congregation," "Orders of Service," and "Services of Dedication." There is a wide variety of sources including the Bible, standard liturgies, ancient worship material, recent prayers, and modern poetry.

The book is an expression of Christian faith liberal in character and pertinent to the present day. While the Bible and traditional worship selections have their due place, the predominant material is modern. This adds a freshness of appeal which will commend the book to many individuals and churches.

One of the features of the book is the opening section of personal meditations. They

should be useful to many churches in providing material whereby the assembling congregation may be more adequately prepared in mind and spirit for the service of worship.

The last two sections of the book include, in addition to customary orders, services for the consecration of church officers, for the induction of church-school teachers, for the dedication of a flag, an organ, an altar cross, and new hymnals.

As Dr. Palmer indicates in his Preface, the book is planned to have a wide variety of uses in a local parish. Fundamentally it is for the pews and the stated services of worship. On the other hand, it could be valuable in the older sections of the Sunday school, in young people's meetings, in men's and women's gatherings, and in other informal types of worship. A copy should be habitually on the minister's study desk as a source book of worship material.

One could wish that the binding of the book were as attractive as its material and its printing. A volume of this kind which is a companion to the hymn book and the Bible should commend itself and its high purposes by its appearance.

DEANE EDWARDS

DATE WITH DESTINY

By Ralph W. Sockman. New York: Abingdon-Cokesbury, 1944. 157 pp. $1.50.

Adapted from the Fondren Lectures for 1943 at Southern Methodist University, this latest book from the pen of Dr. Sockman bears the subtitle, "A Preamble to Christian Culture." The subtitle is a better description of the book than its title, but a still more definitive title would have been, "A Preamble to a Christian America." In the author's own words "this volume is concerned with the creation of atmosphere. We must get religion into the air of our living if we are to have a righteous America."

Using the successive phrases of the Preamble to the Constitution for a framework, Dr. Sockman proceeds to pump the breath of life into the old wineskins: "We the People of the United States," "to form a more perfect Union," "establish Justice," "insure domestic tranquility," and so on down "to ourselves and our posterity." America has a date with destiny now, a large place of leadership to fill, explosive internal problems to solve. That date can be kept only if our culture becomes conditioned at every point by a Christian approach to things, whether it be the individual in need of personal evangelism, race impinging on race, the spirit of science confronting the spirit of service, or the building of foundations for the Six Pillars of Peace.

Almost every topic of any national moment is touched upon—which is at once the strength and weakness of the book. It is its strength because we are given a fine perspective of what the Christian way at work in our national life might and must mean. But it is its weakness, for many complex problems are skipped over lightly, and one is left with the feeling that the author might better have plowed less ground but a little deeper.

The book is eminently quotable. The well-known radio preacher and minister of Christ Church, New York, is here at his scintillating best: "We have come to interpret history more in terms of general movements than in the movements of generals." "We live like bees in a hive, but ours is a buzzing confusion and theirs is a busy construction." "With their loosened loyalties, emancipated youth became as atomistic as a sand pile."

As a philosophy of history, *Date with Destiny* is disappointing. As a vivid, swift hop, skip, and jump over the American scene, it does help create the atmosphere in which a more righteous America may live and breathe and grow to its full stature.

HOMER V. YINGER

EXTENSION SERVICES

The following extension services of the Seminary are available:

1. **The C.T.S. Register.** Address the Editor.
2. **A Selected List of Religious Dramas (1944–45).** Address the Drama Office.
3. **Electrical Transcriptions of Radio Programs.** Address the Radio Extension Office.
4. **Hammond Library Books.** See pages 39–40.

HAMMOND LIBRARY EXTENSION SERVICE

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It is advisable that a list of ten titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

From the following list of books, added to Hammond Library since the last issue of the REGISTER, the starred books are especially commended by the Faculty to ministers who want fundamental study material in the various theological fields.

Bible Study:

CHAPMAN, D. J., The Four Gospels
CUTLER, ETHEL, They Told about Jesus
GRAY, J. H., The Shepherd God
HOGNER, D. C., The Bible Story
KIRKLAND, WINIFRED, Discovering the Boy of Nazareth
RICHARDSON, ALAN, Preface to Bible Study
SHARMAN, H. B., Son of Man and the Kingdom of God
WEATHERHEAD, L. D., In Quest of a Kingdom

Church History and and History:

ADAMS, J. T., Frontiers of American Culture
BORGESE, G. A., Common Cause
*LATOURETTE, K. S., The Great Century in Northern Africa and Asia, Vol. VI
*MOFFATT, JAMES, The Thrill of Tradition
MORGAN, E. S., The Puritan Family
PEERS, E. A., Spirit of Flame
SOROKIN, P. A., Russia and the United States
SPINKA, MATTHEW (ed.), A History of Illinois Congregational and Christian Churches

Psychology:

COLE, LUELLA, Attaining Maturity
*MACIVER, R. M., Group Relations and Group Antagonisms
PINK, L. H., Freedom from Fear

Philosophy, Theology, and Science:

GRAY, J. M. M., The Postwar Strategy of Religion
HODGSON, LEONARD, Doctrine of the Trinity
MURPHY, A. E., The Uses of Reason
PEPPER, S. C., World Hypothesis
SCHILPP, P. A., Philosophy of Bertrand Russell
SCHMIDT, KARL, From Science to God
*THOMAS, G. F., The Vitality of the Christian Tradition

Practical Theology and Worship:

ANDERSON, MARTIN, Planning and Financing the New Church
BELL, B. I., The Altar and the World
BLACKWOOD, A. W., This Year of Our Lord
BROWN, C. R., Dreams Come True
*CALKINS, RAYMOND, Romance of the Ministry
CAVERT, W. D., Remember Now
CHAPPELL, C. G., Living Zestfully
DILLISTONE, F. W., The Significance of the Cross

FROST, S. E., JR., The World's Great Sermons
GILBERT, C. R., Devotions for Youth
HEARD, GERALD, A Preface to Prayer
HEWITT, H. W., Jerusalem the Golden
JONES, R. M., The Radiant Life
*KIRKPATRICK, R. W., The Creative Delivery of Sermons
LEWIS, C. S., Christian Behavior
LOTZ, P. H., Worship Services for the Church Year
MCKEE, E. M., Beyond the Night
PAGE, KIRBY, Living Abundantly
PALMER, A. W., Aids to Worship
SOCKMAN, R. W., Date with Destiny

Social Ethics and Sociology of Religion:

*ADLER, M. J., How To Think about War and Peace
BARTH, KARL, The Church and the War
HAYES, D. B., Chicago: Crossroads of American Enterprise
*HOCKING, W. E., *et al.*, The Church and the New World Mind
JOHNSON, F. E. (ed.), Religion and the World Order
KLINEBERG, OTTO, Characteristics of the American Negro
MCBRIDE, T. G., Christian Ethics and Economics
MANNHEIM, KARL, Diagnosis of Our Time
MARITAIN, JACQUES, Christianity and Democracy
MILLER, R. C., and SHIRES, H. H., Christianity and the Contemporary Scene
*MUMFORD, LEWIS, The Condition of Man
*MYRDAL, GUNNAR, An American Dilemma (2 vols.)
NORTHRUP, H. R., Organized Labor and the Negro
ODUM, H. W., Race and Rumors of Race
PIERCE, E. V., The Church and World Conditions
PITTENGER, W. N., The Christian Way in a Modern World
SELSAM, HOWARD, Socialism and Ethics
*WACH, JOACHIM, Sociology of Religion
WYNNER, EDITH, and LLOYD, GEORGIA (eds.), Searchlight on Peace Plans

Religious Education:

BOWER, W. C., Church and State in Education
CHAMBERLIN, J. G., The Church and Its Young Adults
EDDY, SHERWOOD, A Century with Youth
HENDERSON, H. D., Vitalizing Liberal Education
MOEHLMAN, C. H., School and Church: The American Way
*SHERRILL, L. J., The Rise of Christian Education

Drama, Biography, and Literature:

BATTEN, J. M., John Dury, Advocate of Christian Reunion
EMBREE, E. R., 13 against the Odds
HATHAWAY, K. B., The Little Locksmith
KOSSAK, ZOFIA, Blessed Are the Meek
MAYNARD, THEODORE, Orestes Brownson
MAYORGA, MARGARET, Plays of Democracy
———, The World's a Stage
SANTAYANA, GEORGE, Persons and Places
WEINSTOCK, HERBERT, Tchaikovsky
WILSON, D. C., The Brother

EVAH OSTRANDER, *Librarian*